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JOHN HUGHES ESQ.

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THE

BRITISH ESSAYISTS;

WITH

PREFACES,

HISTORICAL AND BIOGRAPHICAL,

BY

ALEXANDER CHALMERS, A. M.

VOL. VII.

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N° 62——131.

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CONTENTS.

VOL. VII.

No. 62. DIFFERENCE between True and False Wit—Mixt Wit..... ADDISON
63. Allegory of several Schemes of Wit ..... ———
64. On Public Mournings ..... STEELE
65. Characters of Sir Fopling Flutter, Dorimant, and Harriett ..... ———
66. Letter on Fashionable Education..... HUGHES
Errors in the Common Modes ..... STEELE
67. Dancing—the Dangers of it—Country Dances—Exhibition of Pictures ..... BUDGELL
68. On Friendship ..... ADDISON
69. Visit to the Royal Exchange—Benefit of extensive Commerce..... ———
70. Critique on the Ballad of Chevy-Chase ... ———
71. Love—Love-Letter of James to Betty..... STEELE
72. Account of the Everlasting Club ..... ADDISON
73. Passion for Fame and Praise—Character of the Idols ..... ———
74. Continuation of the Critique on Chevy-Chace ..... ———
75. Idea of a Fine Gentleman—Characters of Vocifer and Ignotus ..... STEELE

No.
76. Memoirs of the private Life of Pharamond..... STEELE
77. Absence of Mind—Bruyere's Character of an absent Man ..... BUDGELL
78. Claim of Cambridge to the Origin of the Ugly Club — Petition of Who and Which ..... STEELE
79. Letter from a Coquette—from B. D. on formal Devotion ..... ———
80. History of Phillis and Brunetta—the Remonstrance of That ..... ———
81. Female Party-Spirit discovered by Patches ADDISON
82. The Misery of being in Debt ..... STEELE
83. Dream of a Picture Gallery..... ADDISON
84. Private Life of Pharamond—Story of Spinamont ..... STEELE
85. Fate of Writings—Ballad of the Children in the Wood ..... ADDISON
86. On Physiognomy..... ———
87. On Beauties—Letter from a Beauty ..... STEELE
Letter on Idols ..... EUSDEN
88. Manners of Servants—Mischief of Board-Wages ..... STEELE
89. Lovers—Demurrage—Folly of Demurrage ..... ADDISON
90. Punishment of a voluptuous Man after Death—Adventure of M. Pontignan... ———
91. Loves of Honoria and Flavia..... .... HUGHES
92. Books for a Lady's Library ..... ADDISON
93. Proper Methods of employing Time ..... ———
94. Subject continued—Pursuit of Knowledge ———
95. Letter on Demonstrations of Grief—Female reading ..... STEELE
96. Adventures of a Servant..... ———

No.
97. Pharamond and Eucrate on Duels..... STEELE
98. Ladies Head-dresses..... ADDISON
99. The Chief Point of Honour in Men and Women—Duelling ..... ———
100. Complaints of Sickness—Characters of Harry Tersett and Varilas ..... STEELE
101. Uncertainty of Fame—Specimen of a History of the Reign of Anne I. ..... ADDISON
102. Exercise of the Fan ..... ———
103. Compliments—Extracts on Sincerity ... STEELE
104. Decency of Behaviour ..... ———
Letter on a Female Equestrian ..... HUGHES
105. Will Honeycomb's Knowledge of the World—various Kinds of Pedants..... ADDISON
106. Spectator's visit to Sir R. de Coverley's Country Seat—the Knight's domestic Establishment ..... ———
107. His Conduct to his Servants ..... STEELE
108. Character of Will Wimble ..... ADDISON
109. Sir Roger's Ancestors ..... STEELE
110. On Ghosts and Apparitions..... ADDISON
111. Immateriality of the Soul ..... ———
112. A Sunday in the Country—Sir Roger's Behaviour at Church..... ———
113. His Account of his Disappointment in Love ..... STEELE
114. On the Shame and Fear of Poverty—Characters of Laertes and Irus ..... ———
115. Labour and Exercise ..... ADDISON
116. A Hunting Scene with Sir Roger ..... BUDGELL
117. On Witchcraft—Story of Moll White ... ADDISON
118 Sir Roger's Reflections on the Widow—Love Scene ..... STEELE
119. Rural Manners—Politeness ..... ADDISON

No.
120. Instinct in Animals ..... ADDISON
121. The Subject continued—Wisdom of Providence ..... ———
122. A Visit with Sir Roger to the Country Assizes ..... ———
123. Education of Country Squires—Story of Eudoxus and Leontine ..... ———
124. Use and Difficulties of Periodical Papers ———
125. Mischiefs of Party Spirit .... ———
126. The Subject continued—Sir Roger's Principles..... ———
127. Letter on the Hoop-petticoat ..... ———
128. Difference of Temper in the Sexes—Female Levity .... ———
129. Fashions in Dress—how imitated in the Country .... ———
130. Interview of the Spectator and Sir Roger with a Gang of Gypsies..... ———
131. Opinions entertained of the Spectator in the Country—Letter from Will Honeycomb..... ———

THE SPECTATOR.

N° 62. FRIDAY, MAY 11, 1711.

Scribendi recte sapere est et principium, et fons.
HOR. Ars Poet. ver. 309.

Sound judgment is the ground of writing well.
ROSCOMMON.

MR. LOCKE has an admirable reflection upon the difference of wit and judgment, whereby he endeavours to shew the reason why they are not always the talents of the same person. His words are as follow: 'And hence, perhaps, may be given some reason of that common observation, "That men who have a great deal of wit, and prompt memories, have not always the clearest judgment, or deepest reason." For wit lying most in the assemblage of ideas, and putting those together with quickness and variety, wherein can be found any resemblance or congruity, thereby to make up pleasant pictures, and agreeable visions in the fancy; judgment, on the contrary, lies quite on the other side, in separating carefully one from another, ideas wherein can be found the least difference, thereby to avoid being misled by similitude, and by affinity

to take one thing for another. This is a way of proceeding quite contrary to metaphor and allusion; wherein, for the most part, lies that entertainment and pleasantry of wit, which strikes so lively on the fancy, and is therefore so acceptable to all people.'

This is, I think, the best and most philosophical account that I have ever met with of wit, which generally, though not always, consists in such a resemblance and congruity of ideas as this author mentions. I shall only add to it, by way of explanation, that every resemblance of ideas is not that which we call wit, unless it be such an one that gives delight and surprise to the reader. These two properties seem essential to wit, more particularly the last of them. In order therefore that the resemblance in the ideas be wit, it is necessary that the ideas should not lie too near one another in the nature of things; for where the likeness is obvious, it gives no surprise. To compare one man's singing to that of another, or to represent the whiteness of any object by that of milk and snow, or the variety of its colours by those of the rainbow, cannot be called wit, unless besides this obvious resemblance, there be some further congruity discovered in the two ideas, that is capable of giving the reader some surprise. Thus when a poet tells us the bosom of his mistress is as white as snow, there is no wit in the comparison; but when he adds, with a sigh, it is as cold too, it then grows into wit. Every reader's memory may supply him with innumerable instances of the same nature. For this reason, the similitudes in heroic poets, who endeavour rather to fill the mind with great conceptions, than to divert it with such as are new and surprising, have seldom any thing in them that can be called wit. Mr. Locke's account of wit, with this short explanation,

comprehends most of the species of wit, as metaphors, similitudes, allegories, enigmas, mottos, parables, fables, dreams, visions, dramatic writings, burlesque, and all the methods of allusion. There are many other pieces of wit (how remote soever they may appear at first sight from the foregoing description) which upon examination will be found to agree with it.

As true wit generally consists in this resemblance and congruity of ideas, false wit chiefly consists in the resemblance and congruity sometimes of single letters, as in anagrams, chronograms, lipograms, and acrostics: sometimes of syllables, as in echoes and doggerel rhymes: sometimes of words, as in puns and quibbles; and sometimes of whole sentences or poems, cast into the figures of eggs, axes, or altars: nay, some carry the notion of wit so far, as to ascribe it even to external mimicry; and to look upon a man as an ingenious person, that can resemble the tone, posture, or face of another.

As true wit consists in the resemblance of ideas, and false wit in the resemblance of words, according to the foregoing instances; there is another kind of wit which consists partly in the resemblance of ideas, and partly in the resemblance of words, which for distinction sake I shall call mixt wit. This kind of wit is that which abounds in Cowley, more than in any author that ever wrote. Mr. Waller has likewise a great deal of it. Mr. Dryden is very sparing in it. Milton had a genius much above it. Spencer is in the same class with Milton. The Italians, even in their epic poetry, are full of it. Monsieur Boileau, who formed himself upon the ancient poets, has every where rejected it with scorn. If we look after mixt wit among the Greek writers, we shall find it no where but in the epigrammatists. There are indeed some strokes of it in the little

poem ascribed to Musæus, which by that, as well as many other marks, betrays itself to be a modern composition. If we look into the Latin writers, we find none of this mixt wit in Virgil, Lucretius, or Catullus; very little in Horace, but a great deal of it in Ovid, and scarce any thing else in Martial.

Out of the innumerable branches of mixt wit, I shall choose one instance which may be met with in all the writers of this class. The passion of love in its nature has been thought to resemble fire; for which reason the words fire and flame are made use of to signify love. The witty poets therefore have taken an advantage from the double meaning of the word fire, to make an infinite number of witticisms. Cowley observing the cold regard of his mistress's eyes, and at the same time their power of producing love in him, considers them as burning-glasses made of ice; and finding himself able to live in the greatest extremities of love, concludes the torrid zone to be habitable. When his mistress has read his letter written in juice of lemon, by holding it to the fire, he desires her to read it over a second time by love's flame. When she weeps, he wishes it were inward heat that distilled those drops from the limbec. When she is absent, he is beyond eighty, that is, thirty degrees nearer the pole than when she is with him. His ambitious love is a fire that naturally mounts upwards; his happy love is the beams of heaven, and his unhappy love flames of hell. When it does not let him sleep, it is a flame that sends up no smoke; when it is opposed by counsel and advice, it is a fire that rages the more by the winds blowing upon it. Upon the dying of a tree, in which he had cut his loves, he observed that his written flames had burnt up and withered the tree. When he resolves to give over

his passion, he tells us that one burnt like him for ever dreads the fire. His heart is an Ætna, that instead of Vulcan's shop, incloses Cupid's forge in it. His endeavouring to drown his love in wine, is throwing oil upon the fire. He would insinuate to his mistress, that the fire of love, like that of the sun (which produces so many living creatures) should not only warm, but beget. Love in another place cooks Pleasure at his fire. Sometimes the poet's heart is frozen in every breast, and sometimes scorched in every eye. Sometimes he is drowned in tears, and burnt in love, like a ship set on fire in the middle of the sea.

The reader may observe in every one of these instances, that the poet mixes the qualities of fire with those of love; and in the same sentence speaking of it both as a passion and as real fire, surprises the reader with those seeming resemblances or contradictions, that make up all the wit in this kind of writing. Mixt wit therefore is a composition of pun and true wit, and is more or less perfect, as the resemblance lies in the ideas or in the words. Its foundations are laid partly in falsehood and partly in truth; reason puts in her claim for one half of it, and extravagance for the other. The only province therefore for this kind of wit, is epigram, or those little occasional poems, that in their own nature are nothing else but a tissue of epigrams. I cannot conclude this head of mixt wit, without owning that the admirable poet, out of whom I have taken the examples of it, had as much true wit as any author that ever writ; and indeed all other talents of an extraordinary genius.

It may be expected, since I am upon this subject, that I should take notice of Mr. Dryden's definition of wit; which, with all the deference that is due to the judgment of so great a man, is not so properly a

definition of wit as of good writing in general. Wit, as he defines it, is 'a propriety of words and thoughts adapted to the subject.' If this be a true definition of wit, I am apt to think that Euclid was the greatest wit that ever set pen to paper. It is certain there never was a greater propriety of words and thoughts adapted to the subject, than what that author has made use of in his Elements. I shall only appeal to my reader, if this definition agrees with any notion he has of wit. If it be a true one, I am sure Mr. Dryden was not only a better poet, but a greater wit than Mr. Cowley; and Virgil a much more facetious man than either Ovid or Martial.

Bouhours, whom I look upon to be the most penetrating of all the French critics, has taken pains to shew, that it is impossible for any thought to be beautiful which is not just, and has not its foundation in the nature of things; that the basis of all wit is truth; and that no thought can be valuable, of which good sense is not the ground-work. Boileau has endeavoured to inculcate the same notion in several parts of his writings, both in prose and verse. This is that natural way of writing, that beautiful simplicity, which we so much admire in the compositions of the ancients; and which no body deviates from, but those who want strength of genius to make a thought shine in its own natural beauties. Poets who want this strength of genius to give that majestic simplicity to nature, which we so much admire in the works of the ancients, are forced to hunt after foreign ornaments, and not to let any piece of wit of what kind soever escape them. I look upon these writers as Goths in poetry, who like those in architecture, not being able to come up to the beautiful simplicity of the old Greeks and Romans, have endeavoured to supply its place with

all the extravagancies of an irregular fancy. Mr. Dryden makes a very handsome observation on Ovid's writing a letter from Dido to Æneas, in the following words: 'Ovid (says he, speaking of Virgil's fiction of Dido and Æneas) takes it up after him, even in the same age, and makes an ancient heroine of Virgil's new created Dido; dictates a letter for her just before her death to the ungrateful fugitive, and very unluckily for himself, is for measuring a sword with a man so much superior in force to him on the same subject. I think I may be judge of this, because I have translated both. The famous author of the Art of Love has nothing of his own; he borrows all from a greater master in his own profession, and which is worse, improves nothing which he finds. Nature fails him, and being forced to his old shift, he has recourse to witticism. This passes indeed with his soft admirers, and gives him the preference to Virgil in their esteem.'

Were not I supported by so great an authority as that of Mr. Dryden, I should not venture to observe, that the taste of most of our English poets, as well as readers, is extremely Gothic. He quotes Monsieur Segrais for a threefold distinction of the readers of poetry; in the first of which he comprehends the rabble of readers, whom he does not treat as such with regard to their quality, but to their numbers and the coarseness of their taste. His words are are as follow: 'Segrais has distinguished the readers of poetry, according to their capacity of judging, into three classes.' [He might have said the same of writers too, if he had pleased.] 'In the lowest form he places those whom he calls Les Petits Esprits, such things as are our upper-gallery audience in a playhouse; who like nothing but the husk and rind of wit, and prefer a quibble, a con-

ceit, an epigram, before solid sense and elegant expression. These are mob readers. If Virgil and Martial stood for parliament-men, we know already who would carry it. But though they made the greatest appearance in the field, and cried the loudest, the best on it is, they are but a sort of French huguenots, or Dutch boors, brought over in herds, but not naturalized; who have not lands of two pounds per annum in Parnassus, and therefore are not privileged to poll*. Their authors are of the same level, fit to represent them on a mountebank's stage, or to be masters of the ceremonies in a bear-garden: yet these are they who have the most admirers. But it often happens, to their mortification, that as their readers improve their stock of sense (as they may by reading better books, and by conversation with men of judgment) they soon forsake them.'

I must not dismiss this subject without observing, that as Mr. Locke in the passage abovementioned has discovered the most fruitful source of wit, so there is another of a quite contrary nature to it, which does likewise branch itself out into several kinds. For not only the resemblance, but the opposition of ideas, does very often produce wit; as I could shew in several little points, turns, and antitheses, that I may possibly enlarge upon in some future speculation. C.

* To poll is used here as signifying to vote; but in propriety of speech, the poll only ascertains the majority of votes.

N° 63. SATURDAY, MAY 12, 1711.

Humano capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas,
Undique collatis membris, ut turpiter atrum
Desinat in piscem mulier formosa superne;
Spectatum admissi risum teneatis amici?
Credite, Pisones, isti tabulæ, fore librum
Persimilem, cujus, velut ægri somnia, vanæ
Fingentur species———

HOR. Ars Poet. ver. .

If in a picture, Piso, you should see
A handsome woman with a fish's tail,
Or a man's head upon a horse's neck,
Or limbs of beast, of the most different kinds,
Cover'd with feathers of all sorts of birds;
Wou'd you not laugh, and think the painter mad?
Trust me that book is as ridiculous,
Whose incoherent style, like sick men's dreams,
Varies all shapes, and mixes all extremes.
ROSCOMMON.

It is very hard for the mind to disengage itself from a subject on which it has been long employed. The thoughts will be rising of themselves from time to time, though we give them no encouragement; as the tossings and fluctuations of the sea continue several hours after the winds are laid.

It is to this that I impute my last night's dream or vision, which formed into one continued allegory the several schemes of wit, whether false, mixed, or true, that have been the subject of my late papers.

Methought I was transported into a country that was filled with prodigies and enchantments, governed by the goddess of Falsehood, and intitled the Region of False Wit. There was nothing in the fields, the woods, and the rivers, that appeared natural. Several of the trees blossomed in leaf-gold,

some of them produced bone-lace, and some of them precious stones. The fountains bubbled in an opera-tune, and were filled with stags, wild boars, and mermaids that lived among the waters; at the same time that dolphins and several kinds of fish played upon the banks, or took their pastime in the meadows. The birds had many of them golden beaks, and human voices. The flowers perfumed the air with smells of incense, ambergrease, and pulvillios *; and were so interwoven with one another, that they grew up in pieces of embroidery. The winds were filled with sighs and messages of distant lovers. As I was walking to and fro in this enchanted wilderness, I could not forbear breaking out into soliloquies upon the several wonders which lay before me, when, to my great surprise, I found there were artificial echoes in every walk, that by repetitions of certain words which I spoke, agreed with me, or contradicted me, in every thing I said. In the midst of my conversation with these invisible companions, I discovered in the centre of a very dark grove a monstrous fabric built after the Gothic manner, and covered with innumerable devices in that barbarous kind of sculpture. I immediately went up to it, and found it to be a kind of heathen temple consecrated to the god of Dulness. Upon my entrance I saw the deity of the place dressed in the habit of a monk, with a book in one hand and a rattle in the other. Upon his right hand was Industry, with a lamp burning before her; and on his left Caprice, with a monkey sitting on her shoulder. Before his feet there stood an altar of a very odd make, which, as I afterwards found, was shaped in that manner to comply with the inscription that surrounded it. Upon the altar there lay several offer-

* Pulvillios, sweet scents.

ings of axes, wings, and eggs, cut in paper, and inscribed with verses. The temple was filled with votaries, who applied themselves to different diversions, as their fancies directed them. In one part of it I saw a regiment of anagrams, who were continually in motion, turning to the right or to the left, facing about, doubling their ranks, shifting their stations, and throwing themselves into all the figures and counter-marches of the most changeable and perplexed exercise.

Not far from these was the body of acrostics, made up of very disproportioned persons. It was disposed into three columns, the officers planting themselves in a line on the left hand of each column. The officers were all of them at least six feet high, and made three rows of very proper men; but the common soldiers, who filled up the spaces between the officers, were such dwarfs, cripples, and scarecrows, that one could hardly look upon them without laughing. There were behind the acrostics two or three files of chronograms, which differed only from the former, as their officers were equipped (like the figure of Time) with an hour-glass in one hand, and a scythe in the other, and took their posts promiscuously among the private men whom they commanded.

In the body of the temple, and before the very face of the deity, methought I saw the phantom of Tryphiodorus, the lipogrammatist, engaged in a ball with four-and-twenty persons, who pursued him by turns through all the intricacies and labyrinths of a country-dance, without being able to overtake him.

Observing several to be very busy at the western end of the temple, I enquired into what they were doing, and found there was in that quarter the great magazine of rebusses. These were several things of the most different natures tied up in bundles, and thrown upon one another in heaps like faggots.

You might behold an anchor, a night-rail, and a hobby-horse bound up together. One of the workmen seeing me very much surprised, told me, there was an infinite deal of wit in several of those bundles, and that he would explain them to me if I pleased; I thanked him for his civility, but told him I was in very great haste at that time. As I was going out of the temple, I observed in one corner of it a cluster of men and women laughing very heartily, and diverting themselves at a game of crambo. I heard several double rhymes as I passed by them, which raised a great deal of mirth.

Not far from these was another set of merry people engaged at a diversion, in which the whole jest was to mistake one person for another. To give occasion for these ludicrous mistakes, they were divided into pairs, every pair being covered from head to foot with the same kind of dress, though perhaps there was not the least resemblance in their faces. By this means an old man was sometimes mistaken for a boy, a woman for a man, and a black-a-moor for an European, which very often produced great peals of laughter. These I guessed to be a party of puns. But being very desirous to get out of this world of magic, which had almost turned my brain, I left the temple, and crossed over the fields that lay about it with all the speed I could make. I was not gone far, before I heard the sound of trumpets and alarms, which seemed to proclaim the march of an enemy; and, as I afterwards found, was in reality what I apprehended it. There appeared at a great distance a very shining light, and in the midst of it, a person of a most beautiful aspect; her name was Truth. On her right hand there marched a male deity, who bore several quivers on his shoulders, and grasped several arrows in his hand. His name was Wit. The approach of these two enemies filled

all the territories of False Wit with an unspeakable consternation, insomuch that the goddess of those regions appeared in person upon her frontiers, with the several inferior deities, and the different bodies of forces which I had before seen in the temple, who were now drawn up in array, and prepared to give their foes a warm reception. As the march of the enemy was very slow, it gave time to the several inhabitants who bordered upon the regions of Falsehood to draw their forces into a body, with a design to stand upon their guard as neuters, and attend the issue of the combat.

I must here inform my reader, that the frontiers of the enchanted region, which I have before described, were inhabited by the species of Mixed Wit, who made a very odd appearance when they were mustered together in an army. There were men whose bodies were stuck full of darts, and women whose eyes were burning-glasses: men that had hearts of fire, and women that had breasts of snow. It would be endless to describe several monsters of the like nature, that composed this great army; which immediately fell asunder, and divided itself into two parts, the one half throwing themselves behind the banners of Truth, and the other behind those of Falsehood.

The goddess of Falsehood was of a gigantic stature, and advanced some paces before the front of her army; but as the dazzling light which flowed from Truth began to shine upon her, she faded insensibly; insomuch that in a little space, she looked rather like an huge phantom, than a real substance. At length, as the goddess of Truth approached still nearer to her, she fell away entirely, and vanished amidst the brightness of her presence; so that there did not remain the least trace or impression of her figure in the place where she had been seen.

As at the rising of the sun the constellations grow thin, and the stars go out one after another, till the whole hemisphere is extinguished; such was the vanishing of the goddess: and not only of the goddess herself, but of the whole army that attended her, which sympathized with their leader, and shrunk into nothing, in proportion as the goddess disappeared. At the same time the whole temple sunk, the fish betook themselves to the streams, and the wild beasts to the woods, the fountains recovered their murmurs, the birds their voices, the trees their leaves, the flowers their scents, and the whole face of nature its true and genuine appearance. Though I still continued asleep, I fancied myself as it were awakened out of a dream, when I saw this region of prodigies restored to wood and rivers, fields and meadows.

Upon the removal of that wild scene of wonders, which had very much disturbed my imagination, I took a full survey of the persons of Wit and Truth; for indeed it was impossible to look upon the first, without seeing the other at the same time. There was behind them a strong compact body of figures. The genius of Heroic Poetry appeared with a sword in her hand, and a laurel on her head. Tragedy was crowned with cypress, and covered with robes dipped in blood. Satire had smiles in her look, and a dagger under her garment. Rhetoric was known by her thunderbolt; and Comedy by her mask. After several other figures, Epigram marched up in the rear, who had been posted there at the beginning of the expedition, that he might not revolt from the enemy, whom he was suspected to favour in his heart. I was very much awed and delighted with the appearance of the god of Wit; there was something so amiable, and yet so piercing in his looks, as inspired me at once with love and terror.

As I was gazing on him, to my unspeakable joy he took a quiver of arrows from his shoulder, in order to make me a present of it; but as I was reaching out my hand to receive it of him, I knocked it against a chair, and by that means awaked. C.

N° 64. MONDAY, MAY 14, 1711.

——— *Hic vivimus ambitiosa*
Paupertate omnes—

JUV. Sat. iii. 183.

The face of wealth in poverty we wear.

THE most improper things we commit in the conduct of our lives, we are led into by the force of fashion. Instances might be given, in which a prevailing custom makes us act against the rules of nature, law, and common-sense; but at present I shall confine my consideration to the effect it has upon men's minds, by looking into our behaviour when it is the fashion to go into mourning. The custom of representing the grief we have for the loss of the dead by our habits, certainly had its rise from the real sorrow of such as were too much distressed to take the proper care they ought of their dress. By degrees it prevailed, that such as had this inward oppression upon their minds, made an apology for not joining with the rest of the world in their ordinary diversions by a dress suited to their condition. This therefore was at first assumed by such only as were under real distress; to whom it was a relief that they had nothing about them so light and gay as to be irksome to the gloom and melancholy of their inward reflections, or that might misrepresent them to

others. In process of time this laudable distinction of the sorrowful was lost, and mourning is now worn by heirs and widows. You see nothing but magnificence and solemnity in the equipage of the relict, and an air of release from servitude in the pomp of a son who has lost a wealthy father. This fashion of sorrow is now become a generous part of the ceremonial between princes and sovereigns, who, in the language of all nations, are stiled brothers to each other, and put on the purple* upon the death of any potentate with whom they live in amity. Courtiers, and all who wish themselves such, are immediately seized with grief from head to foot upon this disaster to their prince; so that one may know by the very buckles of a gentleman-usher, what degree of friendship any deceased monarch maintained with the court to which he belongs. A good courtier's habit and behaviour is hieroglyphical on these occasions. He deals much in whispers, and you may see he dresses according to the best intelligence.

The general affectation among men, of appearing greater than they are, makes the whole world run into the habit of the court. You see the lady, who the day before was as various as a rainbow, upon the time appointed for beginning to mourn, as dark as a cloud. This humour does not prevail only on those whose fortunes can support any change in their equipage, nor on those only whose incomes demand the wantonness of new appearances; but on such also who have just enough to clothe them. An old acquaintance of mine, of ninety pounds a year, who has naturally the vanity of being a man of fashion deep at his heart, is very much put to it to bear the mortality of princes. He made a new black suit upon the death of the king of Spain, he turned

* Royal and princely mourners are clad in purple.

it for the king of Portugal, and he now keeps his chamber while it is scouring for the emperor. He is a good œconomist in his extravagance, and makes only a fresh black button on his iron-grey suit for any potentate of small territories; he indeed adds his crape hat-band for a prince whose exploits he has admired in the Gazette. But whatever compliments may be made on these occasions, the true mourners are the mercers, silkmen, lacemen, and milliners. A prince of a merciful and royal disposition would reflect with great anxiety upon the prospect of his death, if he considered what numbers would be reduced to misery by that accident only. He would think it of moment enough to direct, that in the notification of his departure, the honour done to him might be restrained to those of the household of the prince to whom it should be signified. He would think a general mourning to be in a less degree the same ceremony which is practised in barbarous nations, of killing their slaves to attend the obsequies of their kings.

I had been wonderfully at a loss for many months together, to guess at the character of a man who came now and then to our coffee-house. He ever ended a news-paper with this reflection, 'Well, I see all the foreign princes are in good health.' If you asked, 'Pray, sir, what says the postman from Vienna?' He answered, 'Make us thankful, the German princes are all well.' 'What does he say from Barcelona?' 'He does not speak but that the country agrees very well with the new queen.' After very much enquiry, I found this man of universal loyalty was a wholesale dealer in silks and ribbons. His way is, it seems, if he hires a weaver or workman, to have it inserted in his articles, 'that all this shall be well and truly performed, provided no foreign potentate shall depart this life within the time above-

mentioned.' It happens in all public mournings that the many trades which depend upon our habits, are during that folly either pinched with present want, or terrified with the apparent approach of it. All the atonement which men can make for wanton expences (which is a sort of insulting the scarcity under which others labour) is, that the superfluities of the wealthy give supplies to the necessities of the poor; but instead of any other good arising from the affectation of being in courtly habits of mourning, all order seems to be destroyed by it; and the true honour which one court does to another on that occasion, loses its force and efficacy. When a foreign minister beholds the court of a nation (which flourishes in riches and plenty) lay aside upon the loss of his master, all marks of splendour and magnificence, though the head of such a joyful people, he will conceive a greater idea of the honour done to his master, than when he sees the generality of the people in the same habit. When one is afraid to ask the wife of a tradesman whom she has lost of her family; and after some preparation endeavours to know whom she mourns for; how ridiculous is it to hear her explain herself, 'That we have lost one of the house of Austria!' Princes are elevated so highly above the rest of mankind, that it is a presumptuous distinction to take a part in honours done to their memories, except we have authority for it, by being related in a particular manner to the court which pays the veneration to their friendship, and seems to express on such an occasion the sense of the uncertainty of human life in general, by assuming the habit of sorrow, though in the full possession of triumph and royalty. R.

N° 65. TUESDAY, MAY 15, 1711.

——Demetri, teque, Tigelli
Discipularum inter jubeo plorare cathedras.
HOR. 1 Sat. x. 90.

Demetrius and Tigellius, know your place;
Go hence, and whine among the school-boy race.

After having at large explained what wit is, and described the false appearances of it, all that labour seems but an useless enquiry, without some time be spent in considering the application of it. The seat of wit, when one speaks as a man of the town and the world, is the playhouse; I shall therefore fill this paper with reflections upon the use of it in that place. The application of wit in the theatre has as strong an effect upon the manners of our gentlemen, as the taste of it has upon the writings of our authors. It may, perhaps, look like a very presumptuous work, though not foreign from the duty of a Spectator, to tax the writings of such as have long had the general applause of a nation; but I shall always make reason, truth, and nature the measures of praise and dispraise; if those are for me, the generality of opinion is of no consequence against me; if they are against me, the general opinion cannot long support me.

Without further preface, I am going to look into some of our most applauded plays, and see whether they deserve the figure they at present bear in the imaginations of men, or not.

In reflecting upon these works, I shall chiefly dwell upon that for which each respective play is most celebrated. The present paper shall be employed upon

Sir Fopling Flutter*. The received character of this play is, that it is the pattern of genteel comedy. Dorimant and Harriot are the characters of greatest consequence, and if these are low and mean, the reputation of the play is very unjust.

I will take for granted, that a fine gentleman should be honest in his actions, and refined in his language. Instead of this, our hero in this piece is a direct knave in his designs, and a clown in his language. Bellair is his admirer and friend; in return for which, because he is forsooth a greater wit than his said friend, he thinks it reasonable to persuade him to marry a young lady, whose virtue, he thinks, will last no longer than till she is a wife, and then she cannot but fall to his share, as he is an irresistible fine gentleman. The falsehood to Mrs. Loveit, and the barbarity of triumphing over her anguish for losing him, is another instance of his honesty, as well as his good-nature. As to his fine language; he calls the orange-woman, who, it seems, is inclined to grow fat, 'An overgrown jade, with a flasket of guts before her;' and salutes her with a pretty phrase of, 'How now Double Tripe?' Upon the mention of a country-gentlewoman, whom he knows nothing of, (no one can imagine why) he 'will lay his life she is some awkward ill-fashioned country-toad, who not having above four dozen of hairs on her head, has adorned her baldness with a large white fruz, that she may look sparkishly in the fore-front of the king's box at an old play.' Unnatural mixture of senseless common-place.

As to the generosity of his temper, he tells his poor footman, 'If he did not wait better,' he would

* The Man of the Mode. Sir Fopling was Beau Hewit, son of Sir Thomas Hewit, of Pishiobury in Hertfordshire, bart.; and the author's own character was represented in Bellair.

turn him away, in the insolent phrase of, 'I'll uncase you.'

Now for Mrs. Harriot. She laughs at obedience to an absent mother, whose tenderness Busy describes to be very exquisite, for 'that she is so pleased with finding Harriot again, that she cannot chide her for being out of the way.' This witty daughter and fine lady, has so little respect for this good woman, that she ridicules her air in taking leave, and cries, 'In what struggle is my poor mother yonder! See, see, her head tottering, her eyes staring, and her under lip trembling.' But all this is atoned for, because 'she has more wit than is usual in her sex, and as much malice, though she is as wild as you could wish her, and has a demureness in her looks that makes it so surprising.' Then to recommend her as a fit spouse for his hero, the poet makes her speak her sense of marriage very ingenuously: 'I think,' says she, 'I might be brought to endure him, and that is all a reasonable woman should expect in an husband.' It is methinks unnatural, that we are not made to understand, how she that was bred under a silly pious old mother, that would never trust her out of her sight, came to be so polite.

It cannot be denied, but that the negligence of every thing which engages the attention of the sober and valuable part of mankind, appears very well drawn in this piece. But it is denied, that it is necessary to the character of a fine gentleman, that he should in that manner trample upon all order and decency. As for the character of Dorimant, it is more of a coxcomb than that of Fopling. He says of one of his companions, that a good correspondence between them is their mutual interest. Speaking of that friend, he declares, their being much together 'makes the women think the better of his

understanding, and judge more favourably of my reputation. It makes him pass upon some for a man of very good sense, and me upon others for a very civil person.'

This whole celebrated piece is a perfect contradiction to good manners, good sense, and common honesty; and as these is nothing in it but what is built upon the ruin of virtue and innocence, according to the notion of merit in this comedy, I take the Shoemaker * to be in reality, the fine gentleman of the play: for it seems he is an atheist, if we may depend upon his character, as given by the orange-woman, who is herself far from being the lowest in the play. She says of a fine man who is Dorimant's companion, there 'is not such another heathen in the town, except the Shoemaker.' His pretension to be the hero of the drama appears still more in his own description of his way of living with his lady. 'There is,' says he, 'never a man in town lives more like a gentleman with his wife than I do; I never mind her motions; she never inquires into mine. We speak to one another civilly, hate one another heartily; and because it is vulgar to lie and soak together, we have each of us our several settle-bed.' That of 'soaking together' is as good as if Dorimant had spoken it himself; and I think, since he puts human nature in as ugly a form as the circumstance will bear, and is a staunch unbeliever, he is very much wronged in having no part of the good fortune bestowed in the last act.

To speak plain of this whole work, I think nothing but being lost to a sense of innocence and virtue, can make any one see this comedy, without observing more frequent occasion to move sorrow and in-

* He also was a real person, and got vast employment by the representation of him in this play.

dignation, than mirth and laughter. At the same time I allow it to be nature, but it is nature in its utmost corruption and degeneracy *. R.

N° 66. WEDNESDAY, MAY 16, 1711.

Motus doceri gaudet Ionicos
Matura virgo, et finguntur artibus
Jam nunc, et incestos amores
De tenero meditatur ungui.

HOR. I Od. vi. 21.

Behold a ripe and melting maid
Bound prentice to the wanton trade:
Ionian artists at a mighty price,
Instruct her in the mysteries of vice,
What nets to spread, where subtle baits to lay;
And with an early hand they form the temper'd clay.

ROSCOMMON.

THE two following letters are upon a subject of very great importance, though expressed without any air of gravity.

TO THE SPECTATOR.

'SIR,

'I TAKE the freedom of asking your advice in behalf of a young country kinswoman of mine who is lately come to town, and under my care for her education. She is very pretty, but you cannot imagine how unformed a creature it is. She comes to my hands just as nature left her, half finished, and

* 'How could it be otherwise, when the author of this play was Sir George Etheridge, and the character of Dorimant that of Wilmot Earl of Rochester?'

without any acquired improvements. When I look on her I often think of the Belle Sauvage mentioned in one of your papers. Dear Mr. Spectator, help me to make her comprehend the visible graces of speech, and the dumb eloquence of motion; for she is at present a perfect stranger to both. She knows no way to express herself but by her tongue, and that always to signify her meaning. Her eyes serve her yet only to see with, and she is utterly a foreigner to the language of looks and glances. In this I fancy you could help her better than any body. I have bestowed two months in teaching her to sigh when she is not concerned, and to smile when she is not pleased, and am ashamed to own she makes little or no improvement. Then she is no more able now to walk, than she was to go at a year old. By walking you will easily know, I mean that regular but easy motion, which gives our persons so irresistible a grace as if we moved to music, and is a kind of disengaged figure; or, if I may so speak, recitative dancing. But the want of this I cannot blame in her, for I find she has no ear, and means nothing by walking but to change her place. I could pardon too her blushing, if she knew how to carry herself in it, and if it did not manifestly injure her complexion.

'They tell me you are a person who have seen the world, and are a judge of fine breeding; which makes me ambitious of some instructions from you for her improvement: which when you have favoured me with, I shall further advise with you about the disposal of this fair forester in marriage; for I will make it no secret to you, that her person and education are to be her fortune.

I am, SIR,

Your very humble servant,

CELIMENE.'

'SIR,

'BEING employed by Celimene to make up and send to you her letter, I make bold to recommend the case therein mentioned to your consideration, because she and I happen to differ a little in our notions. I, who am a rough man, am afraid the young girl is in a fair way to be spoiled: therefore, pray, Mr. Spectator, let us have your opinion of this fine thing called fine breeding; for I am afraid it differs too much from that plain thing called good breeding.

Your most humble servant.'

The general mistake among us in the educating our children is, that in our daughters we take care of their persons, and neglect their minds; in our sons we are so intent upon adorning their minds, that we wholly neglect their bodies. It is from this that you shall see a young lady celebrated and admired in all the assemblies about town, when her elder brother is afraid to come into a room. From this ill management it arises, that we frequently observe a man's life is half spent before he is taken notice of; and a woman in the prime of her years is out of fashion and neglected. The boy I shall consider upon some other occasion, and at present stick to the girl: and I am the more inclined to this, because I have several letters which complain to me, that my female readers have not understood me for some days last past, and take themselves to be unconcerned in the present turn of my writing. When a girl is safely brought from her nurse, before she is capable of forming one simple notion of any thing in life, she is delivered to the hands of her

dancing-master; and with a collar round her neck, the pretty wild thing is taught a fantastical gravity of behaviour, and forced to a particular way of holding her head, heaving her breast, and moving with her whole body; and all this under pain of never having an husband, if she steps, looks, or moves awry. This gives the young lady wonderful workings of imagination, what is to pass between her and this husband, that she is every moment told of, and for whom she seems to be educated. Thus her fancy is engaged to turn all her endeavours to the ornament of her person, as what must determine her good and ill in this life; and she naturally thinks, if she is tall enough, she is wise enough for any thing for which her education makes her think she is designed. To make her an agreeable person is the main purpose of her parents; to that is all their cost, to that all their care directed; and from this general folly of parents we owe our present numerous race of coquettes. These reflections puzzle me, when I think of giving my advice on the subject of managing the wild thing mentioned in the letter of my correspondent. But sure there is a middle way to be followed; the management of a young lady's person is not to be overlooked, but the erudition * of her mind is much more to be regarded. According as this is managed, you will see the mind follow the appetites of the body, or the body express the virtues of the mind.

Cleomira dances with all the elegance of motion imaginable; but her eyes are so chastised with the simplicity and innocence of her thoughts, that she raises in her beholders admiration and good-will, but no loose hope or wild imagination. The true

* Erudition seems to be used here in an uncommon sense, for cultivation or instruction.

art in this case is, to make the mind and body improve together; and if possible, to make gesture follow thought, and not let thought be employed upon gesture. R.

N° 67. THURSDAY, MAY 17, 1711.

Saltare elegantiùs quàm necesse est probæ.
SALLUST.

Too fine a dancer for a virtuous woman.

LUCIAN in one of his dialogues, introduces a philosopher chiding his friend for his being a lover of dancing, and a frequenter of balls. The other undertakes the defence of his favourite diversion, which he says, was at first invented by the goddess Rhea, and preserved the life of Jupiter himself, from the cruelty of his father Saturn. He proceeds to shew, that it had been approved by the greatest men in all ages; that Homer calls Merion a fine dancer; and says, that the graceful mien and great agility which he had acquired by that exercise, distinguished him above the rest in the armies both of Greeks and Trojans.

He adds, that Pyrrhus gained more reputation by inventing the dance which is called after his name, than by all his other actions: that the Lacedemonians, who were the bravest people in Greece, gave great encouragement to this diversion, and made their Hormus (a dance much resembling the French Brawl) famous over all Asia: that there were still extant some Thessalonian statues erected to the honour of their best dancers: and that he wondered how his brother philosopher could de-

clare himself against the opinions of those two persons, whom he professed so much to admire, Homer and Hesiod; the latter of which compares valour and dancing together, and says, that 'the gods have bestowed fortitude on some men, and on others a disposition for dancing.'

Lastly, he puts him in mind that Socrates, (who, in the judgment of Apollo, was the wisest of men) was not only a professed admirer of this exercise in others, but learned it himself when he was an old man.

The morose philosopher is so much affected by these and some other authorities, that he becomes a convert to his friend, and desires he would take him with him when he went to his next ball.

I love to shelter myself under the examples of great men; and, I think, I have sufficiently shewed that it is not below the dignity of these my speculations to take notice of the following letter, which, I suppose, is sent me by some substantial tradesman about 'Change.

'SIR,

'I am a man in years, and by an honest industry in the world have acquired enough to give my children a liberal education, though I was an utter stranger to it myself. My eldest daughter, a girl of sixteen, has for some time been under the tuition of monsieur Rigadoon, a dancing-master in the city; and I was prevailed upon by her and her mother to go last night to one of his balls. I must own to you, sir, that having never been to any such place before, I was very much pleased and surprised with that part of his entertainment which he called French Dancing. There were several young men and women, whose limbs seemed to have no other motion but purely what the music gave them. After this

part was over, they began a diversion which they call country dancing, and wherein there were also some things not disagreeable, and divers emblematical figures, composed, as I guess, by wise men, for the instruction of youth.

'Among the rest, I observed one, which I think they call "Hunt the Squirrel," in which while the woman flies the man pursues her; but as soon as she turns, he runs away, and she is obliged to follow.

'The moral of this dance does, I think, very aptly recommend modesty and discretion to the female sex.

'But as the best institutions are liable to corruptions, so, sir, I must acquaint you, that very great abuses are crept into this entertainment. I was amazed to see my girl handed by and handing young fellows with so much familiarity; and I could not have thought it had been in the child. They very often made use of a most impudent and lascivious step, called "Setting," which I know not how to describe to you, but by telling you that it is the very reverse of "Back to Back." At last an impudent young dog bid the fiddlers play a dance called "Moll Pately," and after having made two or three capers, ran to his partner, locked his arms in hers, and whisked her round cleverly above ground in such a manner, that I who sat upon one of the lowest benches, saw further above her shoe than I can think fit to acquaint you with. I could no longer endure those enormities; wherefore, just as my girl was going to be made a whirligig, I ran in, seized on the child, and carried her home.

'Sir, I am not yet old enough to be a fool. I suppose this diversion might be at first invented to keep up a good understanding between young men and women, and so far I am not against it; but I

shall never allow of these things. I know not what you will say to this case at present, but am sure had you been with me, you would have seen matter of great speculation. I am,

Yours, &c.'

I must confess I am afraid that my correspondent had too much reason to be a little out of humour at the treatment of his daughter, but I conclude that he would have been much more so, had he seen one of those kissing dances, in which Will Honeycomb assures me they are obliged to dwell almost a minute on the fair one's lips, or they will be too quick for the music, and dance quite out of time.

I am not able, however, to give my final sentence against this diversion; and am of Mr. Cowley's opinion, that so much of dancing at least, as belongs to the behaviour and an handsome carriage of the body, is extremely useful, if not absolutely necessary.

We generally form such ideas of people at first sight, as we are hardly ever persuaded to lay aside afterwards: for this reason, a man would wish to have nothing disagreeable or uncomely in his approaches, and to be able to enter a room with a good grace.

I might add, that a moderate knowledge in the little rules of good-breeding, gives a man some assurance, and makes him easy in all companies. For want of this, I have seen a professor of a liberal science at a loss to salute a lady; and a most excellent mathematician not able to determine whether he should stand or sit while my lord drank to him.

It is the proper business of a dancing-master to regulate these matters; though I take it to be a just observation, that unless you add something of your

own to what these fine gentlemen teach you, and which they are wholly ignorant of themselves, you will much sooner get the character of an affected fop, than of a well-bred man.

As for country dancing, it must indeed be confessed that the great familiarities between the two sexes on this occasion may sometimes produce very dangerous consequences; and I have often thought that few ladies hearts are so obdurate as not to be melted by the charms of music, the force of motion, and an handsome young fellow, who is continually playing before their eyes, and convincing them that he has the perfect use of all his limbs.

But as this kind of dance is the particular invention of our own country, and as every one is more or less a proficient in it, I would not discountenance it; but rather suppose it may be practised innocently by others, as well as myself, who am often partner to my landlady's eldest daughter.

POSTSCRIPT.

Having heard a good character of the collection of pictures which is to be exposed to sale on Friday next; and concluding from the following letter that the person who collected them is a man of no unelegant taste, I will be so much his friend as to publish it, provided the reader will only look upon it as filling up the place of an advertisement:

From the Three Chairs, in the Piazzas, Covent-Garden.

'SIR, May 16, 1711.

'As you are Spectator, I think we who make it our business to exhibit any thing to public view, ought to apply ourselves to you for your approbation. I have travelled Europe to furnish out

a show for you, and have brought with me what has been admired in every country through which I passed. You have declared in many papers, that your greatest delights are those of the eye, which I do not doubt but I shall gratify with as beautiful objects as yours ever beheld. If castles, forests, ruins, fine women, and graceful men, can please you, I dare promise you much satisfaction, if you will appear at my auction on Friday next. A sight is, I suppose, as grateful to a Spectator, as a treat to another person, and therefore I hope you will pardon this invitation from,

SIR,

Your most obedient humble servant,

X. J. GRAHAM.'

N° 68. FRIDAY, MAY 18, 1711.

Nos duo turba sumus——

OVID. Met. i. 355.

We two are a multitude.

ONE would think that the larger the company is in which we are engaged, the greater variety of thoughts and subjects would be started in discourse: but instead of this, we find that conversation is never so much straitened and confined as in numerous assemblies. When a multitude meet together on any subject of discourse, their debates are taken up chiefly with forms and general positions; nay, if we come into a more contracted assembly of men and women, the talk generally runs upon the weather, fashions, news, and the like public topics. In pro-

portion as conversation gets into clubs and knots of friends, it descends into particulars, and grows more free and communicative: but the most open, instructive, and unreserved discourse, is that which passes between two persons who are familiar and intimate friends. On these occasions, a man gives a loose to every passion and every thought that is uppermost, discovers his most retired opinions of persons and things, tries the beauty and strength of his sentiments, and exposes his whole soul to the examination of his friend.

Tully was the first who observed, that friendship improves happiness and abates misery, by the doubling of our joy, and dividing of our grief; a thought in which he hath been followed by all the essayers upon friendship, that have written since his time. Sir Francis Bacon has finely described other advantages, or, as he calls them, fruits of friendship; and, indeed, there is no subject of morality which has been better handled and more exhausted than this. Among the several fine things which have been spoken of it, I shall beg leave to quote some out of a very ancient author, whose book would be regarded by our modern wits as one of the most shining tracts of morality that is extant, if it appeared under the name of a Confucius, or of any celebrated Grecian philosopher: I mean the little apocryphal treatise, intitled The Wisdom of the Son of Sirach. How finely has he described the art of making friends, by an obliging and affable behaviour! And laid down that precept, which a late excellent author has delivered as his own, That we should have many well-wishers, but few friends. 'Sweet language will multiply friends; and a fair speaking tongue will increase kind greetings. Be in peace with many, nevertheless have but one counsellor of

a thousand *.' With what prudence does he caution us in the choice of our friends! And with what strokes of nature (I could almost say of humour) has he described the behaviour of a treacherous and self-interested friend! 'If thou wouldest get a friend, prove him first, and be not hasty to credit him: for some man is a friend for his own occasion, and will not abide in the day of thy trouble. And there is a friend, who being turned to enmity and strife, will discover thy reproach.' Again, 'Some friend is a companion at the table, and will not continue in the day of thy affliction: but in thy prosperity he will be as thyself, and will be bold over thy servants. If thou be brought low he will be against thee, and hide himself from thy face†.' What can be more strong and pointed than the following verse? 'Separate thyself from thine enemies, and take heed of thy friends.' In the next words he particularises one of those fruits of friendship which is described at length by the two famous authors abovementioned, and falls into a general eulogium of friendship, which is very just as well as very sublime. 'A faithful friend is a strong defence; and he that hath found such an one, hath found a treasure. Nothing doth countervail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life; and they that fear the Lord shall find him. Whoso feareth the Lord shall direct his friendship aright; for as he is, so shall his neighbour (that is his friend) be also‡.' I do not remember to have met with any saying that has pleased me more than that of a friend's being the medicine of life, to express the efficacy

* Ecclus vi. 5, 6.
† Ibid. vi. 7 & seqq.
‡ Ibid. vi. 15—18.

of friendship in healing the pains and anguish which naturally cleave to our existence in this world; and am wonderfully pleased with the turn in the last sentence, that a virtuous man shall as a blessing meet with a friend who is as virtuous as himself. There is another saying in the same author, which would have been very much admired in an heathen writer: 'Forsake not an old friend, for the new is not comparable to him: a new friend is as new wine; when it is old thou shalt drink it with pleasure *.' With what strength of allusion, and force of thought, has he described the breaches and violations of friendship?—'Whoso casteth a stone at the birds frayeth them away; and he that upbraideth his friend, breaketh friendship. Though thou drawest a sword at a friend, yet despair not, for there may be a returning to favour. If thou hast opened thy mouth against thy friend, fear not, for there may be a reconciliation; except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound; for, for these things every friend will depart †.' We may observe in this and several other precepts in this author, those little familiar instances and illustrations which are so much admired in the moral writings of Horace and Epictetus. There are very beautiful instances of this nature in the following passages, which are likewise written upon the same subject: 'Whoso discovereth secrets, loseth his credit, and shall never find a friend to his mind. Love thy friend, and be faithful unto him; but if thou bewrayeth his secrets, follow no more after him: for as a man hath destroyed his enemy, so hast thou lost the love of thy friend; as one that letteth a bird go out of his hand, so hast thou let thy friend go, and shall not

* Ecclus ix. 10. † Ibid. xxii. 20, 21, 22.

get him again: follow after him no more, for he is too far off; he is as a roe escaped out of the snare. As for a wound it may be bound up, and after reviling there may be a reconciliation; but he that bewrayeth secrets, is without hope *.'

Among the several qualifications of a good friend, this wise man has very justly singled out constancy and faithfulness as the principal: to these, others have added virtue, knowledge, discretion, equality in age and fortune, and as Cicero calls it, *Morum comitas*, 'a pleasantness of temper.' If I were to give my opinion upon such an exhausted subject, I should join to these other qualifications a certain equability or evenness of behaviour. A man often contracts a friendship with one whom perhaps he does not find out till after a year's conversation; when on a sudden some latent ill-humour breaks out upon him, which he never discovered or suspected at his first entering into an intimacy with him. There are several persons who in some certain periods of their lives are inexpressibly agreeable, and in others as odious and detestable. Martial has given us a very pretty picture of one of this species, in the following epigram:

'*Difficilis, facilis, jucundus, acerbus es idem,*
Nec tecum possum vivere, nec sine te.'

EPIG. xii. 47.

In all thy humours, whether grave or mellow,
Thou'rt such a touchy, testy, pleasant fellow;
Hast so much wit, and mirth, and spleen about thee,
There is no living with thee, nor without thee.

It is very unlucky for a man to be entangled in a friendship with one, who by these changes and vicissitudes of humour, is sometimes amiable, and sometimes odious: and as most men are at some times in an admirable frame and disposition of mind,

* Eccl'us. xxvii. 16, & seqq.

it should be one of the greatest tasks of wisdom to keep ourselves well when we are so, and never to go out of that which is the agreeable part of our character. C.

N° 69. SATURDAY, MAY 19, 1711.

Hic segetes, illic veniunt felicius uvæ:
Arborei fœtus alibi, atque injussa virescunt
Gramina. Nonne vides, croceos ut Tmolus odores,
India mittit ebur, molles sua thura Sabæi?
At Chalybes nudi ferrum, virosaque Pontus
Castorea, Eliadum palmas Epirus equarum?
Continuo has leges, æternaque fœdera certis
Imposuit natura locis———

VIRG. Georg. i. 54.

This ground with Bacchus, that with Ceres suits;
That other loads the trees with happy fruits;
A fourth with grass, unbidden, decks the ground:
Thus Tmolus is with yellow saffron crown'd;
India black ebon and white iv'ry bears;
And soft Idume weeps her od'rous tears:
Thus Pontus sends her beaver stones from far;
And naked Spaniards temper steel for war:
Epirus for th' Elean chariot breeds
(In hopes of palms) a race of running steeds.
This is th' original contract; these the laws
Impos'd by nature, and by nature's cause.

DRYDEN.

THERE is no place in the town which I so much love to frequent as the Royal Exchange. It gives me a secret satisfaction, and in some measure gratifies my vanity, as I am an Englishman, to see so rich an assembly of countrymen and foreigners, consulting together upon the private business of mankind, and making this metropolis a kind of *emporium* for

the whole earth. I must confess I look upon high-change to be a great council, in which all considerable nations have their representatives. Factors in the trading world are what ambassadors are in the politic world; they negotiate affairs, conclude treaties, and maintain a good correspondence between those wealthy societies of men that are divided from one another by seas and oceans, or live on the different extremities of a continent. I have often been pleased to hear disputes adjusted between an inhabitant of Japan and an alderman of London, or to see a subject of the great mogul entering into a league with one of the Czar of Muscovy. I am infinitely delighted in mixing with these several ministers of commerce, as they are distinguished by their different walks and different languages. Sometimes I am jostled among a body of Armenians; sometimes I am lost in a crowd of Jews; and sometimes make one in a group of Dutchmen. I am a Dane, Swede, or Frenchman at different times; or rather fancy myself like the old philosopher, who upon being asked what countryman he was, replied, that he was a citizen of the world.

Though I very frequently visit this busy multitude of people, I am known to nobody there but my friend Sir Andrew, who often smiles upon me as he sees me bustling in the crowd, but at the same time connives at my presence without taking further notice of me. There is indeed a merchant of Egypt, who just knows me by sight, having formerly remitted me some money to Grand Cairo; but as I am not versed in the modern Coptic, our conferences go no farther than a bow and a grimace.

This grand scene of business gives me an infinite variety of solid and substantial entertainments. As I am a great lover of mankind, my heart naturally overflows with pleasure at the sight of a prosperous

and happy multitude, insomuch that at many public solemnities I cannot forbear expressing my joy with tears that have stolen down my cheeks. For this reason I am wonderfully delighted to see such a body of men thriving in their own private fortunes, and at the same time promoting the public stock; or in other words, raising estates for their own families, by bringing into their country whatever is wanting, and carrying out of it whatever is superfluous.

Nature seems to have taken a particular care to disseminate her blessings among the different regions of the world, with an eye to this mutual intercourse and traffic among mankind, that the natives of the several parts of the globe might have a kind of dependence upon one another, and be united together by their common interest. Almost every degree produces something peculiar to it. The food often grows in one country, and the sauce in another. The fruits of Portugal are corrected by the products of Barbadoes, and the infusion of a China plant is sweetened by the pith of an Indian cane. The Philippic islands give a flavour to our European bowls. The single dress of a woman of quality is often the product of an hundred climates. The muff and the fan come together from the different ends of the earth. The scarf is sent from the torrid zone, and the tippet from beneath the pole. The brocade petticoat rises out of the mines of Peru, and the diamond necklace out of the bowels of Indostan.

If we consider our own country in its natural prospect, without any of the benefits and advantages of commerce, what a barren uncomfortable spot of earth falls to our share! Natural historians tell us, that no fruit grows originally among us, besides hips and haws, acorns and pig-nuts, with other

delicacies of the like nature; that our climate of itself, and without the assistance of art, can make no farther advances towards a plumb than to a sloe, and carries an apple to no greater perfection than a crab: that our melons, our peaches, our figs, our apricots, and cherries, are strangers among us, imported in different ages, and naturalized in our English gardens; and that they would all degenerate and fall away into the trash of our own country, if they were wholly neglected by the planter, and left to the mercy of our sun and soil. Nor has traffic more enriched our vegetable world, than it has improved the whole face of nature among us. Our ships are laden with the harvest of every climate. Our tables are stored with spices, and oils, and wines. Our rooms are filled with pyramids of China, and adorned with the workmanship of Japan. Our morning's draught comes to us from the remotest corners of the earth. We repair our bodies by the drugs of America, and repose ourselves under Indian canopies. My friend, Sir Andrew, calls the vineyards of France our gardens; the spice-islands, our hot-beds; the Persians our silk-weavers, and the Chinese our potters. Nature indeed furnishes us with the bare necessaries of life, but traffic gives us a great variety of what is useful, and at the same time supplies us with every thing that is convenient and ornamental. Nor is it the least part of this our happiness, that whilst we enjoy the remotest products of the north and south, we are free from those extremities of weather which give them birth; that our eyes are refreshed with the green fields of Britain, at the same time that our palates are feasted with fruits that rise between the tropics.

For these reasons there are not more useful members in a commonwealth than merchants. They knit mankind together in a mutual intercourse of

good offices, distribute the gifts of nature, find work for the poor, add wealth to the rich, and magnificence to the great. Our English merchant converts the tin of his own country into gold, and exchanges its wool for rubies. The Mahometans are clothed in our British manufacture, and the inhabitants of the frozen zone warmed with the fleeces of our sheep.

When I have been upon the 'Change, I have often fancied one of our old kings standing in person, where he is represented in effigy, and looking down upon the wealthy concourse of people with which that place is every day filled. In this case, how would he be surprised to hear all the languages of Europe spoken in this little spot of his former dominions, and to see so many private men, who in his time would have been the vassals of some powerful baron, negotiating like princes for greater sums of money than were formerly to be met with in the royal treasury! Trade, without enlarging the British territories, has given us a kind of additional empire. It has multiplied the number of the rich, made our landed estates infinitely more valuable than they were formerly, and added to them an accession of other estates as valuable as the lands themselves. C.

N° 70. MONDAY, MAY 21, 1711.

Interdum vulgus rectum videt.

HOR. 1 Ep. ii. 63.

Sometimes the vulgar see and judge aright.

When I travelled, I took a particular delight in hearing the songs and fables that are come from father to son, and are most in vogue among the common people of the countries through which I passed; for it is impossible that any thing should be universally tasted and approved by a multitude, though they are only the rabble of a nation, which hath not in it some peculiar aptness to please and gratify the mind of man. Human nature is the same in all reasonable creatures; and whatever falls in with it, will meet with admirers amongst readers of all qualities and conditions. Moliere, as we are told by Monsieur Boileau, used to read all his comedies to an old woman who was his house-keeper, as she sat with him at her work by the chimney-corner; and could foretel the success of his play in the theatre, from the reception it met at his fire-side, for he tells us the audience always followed the old woman, and never failed to laugh in the same place.

I know nothing which more shews the essential and inherent perfection of simplicity of thought, above that which I call the Gothic manner in writing, than this, that the first pleases all kinds of palates, and the latter only such as have formed to themselves a wrong artificial taste upon little fanciful authors and writers of epigram. Homer, Vir-

gil, or Milton, so far as the language of their poems is understood, will please a reader of plain common sense, who would neither relish nor comprehend an epigram of Martial, or a poem of Cowley: so, on the contrary, an ordinary song or ballad that is the delight of the common people, cannot fail to please all such readers as are not unqualified for the entertainment by their affectation or ignorance; and the reason is plain, because the same paintings of nature, which recommend it to the most ordinary reader, will appear beautiful to the most refined.

The old song of Chevy-Chase is the favourite ballad of the common people of England, and Ben Jonson used to say he had rather have been the author of it than of all his works. Sir Philip Sidney, in his discourse of poetry, speaks of it in the following words: 'I never heard the old song of Percy and Douglas, that I found not my heart more moved than with a trumpet; and yet it is sung by some blind crowder with no rougher voice than rude style; which being so evil apparelled in the dust and cobweb of that uncivil age, what would it work trimmed in the gorgeous eloquence of Pindar?' For my own part, I am so professed an admirer of this antiquated song, that I shall give my reader a critique upon it, without any further apology for so doing.

The greatest modern critics have laid it down as a rule, That an heroic poem should be founded upon some important precept of morality, adapted to the constitution of the country in which the poet writes. Homer and Virgil have formed their plans in this view. As Greece was a collection of many governments, who suffered very much among themselves, and gave the Persian emperor, who was their common enemy, many advantages over them

by their mutual jealousies and animosities, Homer *, in order to establish among them an union, which was so necessary for their safety, grounds his poem upon the discords of the several Grecian princes who were engaged in a confederacy against an Asiatic prince, and the several advantages which the enemy gained by such discords. At the time the poem we are now treating of was written, the dissensions of the barons †, who were then so many petty princes, ran very high, whether they quarrelled among themselves, or with their neighbours, and produced unspeakable calamities to the country. The poet, to deter men from such unnatural contentions, describes a bloody battle and dreadful scene of death, occasioned by the mutual feuds which reigned in the families of an English and Scotch nobleman. That he designed this for the instruction of his poem, we may learn from his four last lines, in which, after the example of the modern tragedians, he draws from it a precept for the benefit of his readers:

> God save the king, and bless the land
> In plenty, joy, and peace;
> And grant henceforth that foul debate
> 'Twixt noblemen may cease.

* This anachronism with respect to Homer cannot escape notice. Homer flourished 850 years before the christian æra, and according to others 980, which calculation places him near the age of Solomon.

† There is here a similar chronological inaccuracy with respect to Chevy-Chase. The dissensions of the barons were long over before the event which is commonly supposed to have given occasion to this ballad. The battle of Otterburn, usually called Chevy-Chase, was fought A.D. 1388, in the reigns of Richard II. of England, and Robert II. of Scotland. Others with less probability have brought down the action to the reigns of Henry IV. of England, and James I. of Scotland.

The next point observed by the greatest heroic poets, hath been to celebrate persons and actions which do honour to their country: thus Virgil's hero was the founder of Rome, Homer's a prince of Greece; and for this reason Valerius Flaccus and Statius, who were both Romans, might be justly derided for having chosen the expedition of the Golden Fleece, and the Wars of Thebes, for the subjects of their epic writings.

The poet before us has not only found out an hero in his own country, but raises the reputation of it by several beautiful incidents. The English are the first who take the field, and the last who quit it. The English bring only fifteen hundred to the battle, the Scotch two thousand. The English keep the field with fifty-three; the Scotch retire with fifty-five: all the rest on each side being slain in battle. But the most remarkable circumstance of this kind, is the different manner in which the Scotch and English kings receive the news of this fight, and of the great men's deaths who commanded in it:

This news was brought to Edinburgh,
Where Scotland's king did reign,
That brave Earl Douglas suddenly
Was with an arrow slain.

O heavy news, King James did say,
Scotland can witness be,
I have not any captain more
Of such account as he.

Like tidings to King Henry came
Within as short a space*,
That Percy of Northumberland
Was slain in Chevy-Chase.

* Impossible! for it was more than three times the distance.

Now God be with him, said our king,
Sith 'twill no better be,
I trust I have within my realm
Five hundred as good as he.

Yet shall not Scot, nor Scotland say,
But I will vengeance take,
And be revenged on them all
For brave Lord Percy's sake.

This vow full well the king perform'd
After on Humble-down,
In one day fifty knights were slain,
With lords of great renown.

And of the rest of small account
Did many thousands die, &c.

At the same time that our poet shews a laudable partiality to his countrymen, he represents the Scots after a manner not unbecoming so bold and brave a people:

Earl Douglas on a milk-white steed,
Most like a baron bold,
Rode foremost of the company,
Whose armour shone like gold.

His sentiments and actions are every way suitable to an hero. One of us two, says he, must die: I am an earl as well as yourself, so that you can have no pretence for refusing the combat: however, says he, it is pity, and indeed would be a sin, that so many innocent men should perish for our sakes, rather let you and I end our quarrel in single fight:

Ere thus I will out-braved be,
One of us two shall die;
I know thee well, an earl thou art,
Lord Percy, so am I.

But trust me, Percy, pity it were
And great offence, to kill
Any of these our harmless men,
For they have done no ill.

Let thou and I the battle try,
And set our men aside;
Accurst be he, Lord Percy said,
By whom it is deny'd.

When these brave men had distinguished themselves in the battle, and in single combat with each other, in the midst of a generous parley, full of heroic sentiments, the Scotch earl falls; and with his dying words encourages his men to revenge his death, representing to them, as the most bitter circumstance of it, that his rival saw him fall:

With that there came an arrow keen
Out of an English bow,
Which struck Earl Douglas to the heart
A deep and deadly blow.

Who never spoke more words than these,
Fight on, my merry-men all,
For why, my life is at an end,
Lord Percy sees my fall.

Merry-men, in the language of those times, is no more than a cheerful word for companions and fellow-soldiers. A passage in the eleventh book of Virgil's Æneid is very much to be admired, where Camilla, in her last agonies, instead of weeping over the wound she had received, as one might have expected from a warrior of her sex, considers only (like the hero of whom we are now speaking) how the battle should be continued after her death:

Tum sic expirans, &c.
ÆN. xi. 820.

A gathering mist o'erclouds her cheerful eyes;
And from her cheeks the rosy colour flies,
Then turns to her, whom of her female train,
She trusted most, and thus she speaks with pain:
Acca, 'tis past! he swims before my sight,
Inexorable death; and claims his right.
Bear my last words to Turnus; fly with speed,
And bid him timely to my charge succeed:

Repel the Trojans, and the town relieve:
Farewell.———

DRYDEN.

Turnus did not die in so heroic a manner; though our poet seems to have had his eye upon Turnus's speech in the last verse:

Lord Percy sees my fall.

——— *Vicisti, et victum tendere palmas*
Ausonii videre ———

ÆN. xii. 936.

The Latin chiefs have seen me beg my life.

DRYDEN.

Earl Percy's lamentation over his enemy is generous, beautiful, and passionate: I must only caution the reader not to let the simplicity of the style, which one may well pardon in so old a poet, prejudice him against the greatness of the thought:

Then leaving life, Earl Percy took
The dead man by the hand,
And said, Earl Douglas, for thy life
Would I had lost my land.

O Christ! my very heart doth bleed
With sorrow for thy sake;
For sure a more renowned knight
Mischance did never take.

The beautiful line, 'Taking the dead man by the hand,' will put the reader in mind of Æneas's behaviour towards Lausus, whom he himself had slain as he came to the rescue of his aged father:

At vero ut vultum vidit morientis, et ora,
Ora modis Anchisiades pallentia miris;
Ingemuit, miserans graviter, dextramque tetendit.

ÆN. x. 821.

The pious prince beheld young Lausus dead;
He griev'd, he wept, then grasp'd his hand and said, &c.

DRYDEN.

I shall take another opportunity to consider the other parts of this old song. C.

N°71. TUESDAY, MAY 22, 1711.

Scribere jussit amor.

OVID. Epist. iv. 10.

Love bade me write.

THE entire conquest of our passions is so difficult a work, that they who despair of it should think of a less difficult task, and only attempt to regulate them. But there is a third thing which may contribute not only to the ease, but also to the pleasure of our life; and that is refining our passions to a greater elegance than we receive them from nature. When the passion is Love, this work is performed in innocent, though rude and uncultivated minds, by the mere force and dignity of the object. There are forms which naturally create respect in the beholders, and at once inflame and chastise the imagination. Such an impression as this gives an immediate ambition to deserve, in order to please. This cause and effect are beautifully described by Mr. Dryden in the fable of Cymon and Iphigenia. After he has represented Cymon so stupid, that

He whistled as he went, for want of thought;

he makes him fall into the following scene, and shews its influence upon him so excellently, that it appears as natural as wonderful:

It happen'd on a summer's holiday,
That to the greenwood-shade he took his way;
His quarter-staff, which he cou'd ne'er forsake,
Hung half before, and half behind his back.
He trudg'd along, unknowing what he sought,
And whistled as he went, for want of thought.

By chance conducted, or by thirst constrain'd,
The deep recesses of the grove he gain'd;
Where in a plain, defended by the wood,
Crept thro' the matted grass a crystal flood,
By which an alabaster fountain stood:
And on the margin of the fount was laid
(Attended by her slaves) a sleeping maid,
Like Dian and her nymphs, when tir'd with sport,
To rest by cool Eurotas they resort:
The dame herself the goddess well express'd,
Not more distinguish'd by her purple vest,
Than by the charming features of her face,
And e'en in slumber a superior grace;
Her comely limbs compos'd with decent care,
Her body shaded with a slight cymarr;
Her bosom to the view was only bare:
The fanning wind upon her bosom blows,
To meet the fanning wind the bosom rose;
The fanning wind and purling streams continue her repose.
The fool of nature stood with stupid eyes,
And gaping mouth, that testify'd surprise;
Fix'd on her face, nor could remove his sight,
New as he was to love, and novice in delight:
Long mute he stood, and leaning on his staff,
His wonder witness'd with an idiot laugh;
Then would have spoke, but by his glimm'ring sense
First found his want of words, and fear'd offence:
Doubted for what he was he should be known,
By his clown-accent, and his country-tone.

But lest this fine description should be excepted against, as the creation of that great master Mr. Dryden, and not on account of what has really ever happened in the world, I shall give you verbatim, the epistle of an enamoured footman in the country to his mistress. Their surnames shall not be inserted, because their passions demand a greater respect than is due to their quality. James is servant in a great family, and Elizabeth waits upon the daughter of one as numerous, some miles off her lover. James, before he beheld Betty, was vain of his strength, a rough wrestler, and quarrelsome cudgel-player;

Betty a public dancer at may-poles, a romp at stool-ball: he always following idle women, she playing among the peasants: he a country bully, she a country coquette. But love has made her constantly in her mistress's chamber, where the young lady gratifies a secret passion of her own, by making Betty talk of James; and James is become a constant waiter near his master's apartment, in reading as well as he can, romances. I cannot learn who Molly is, who it seems walked ten miles to carry the angry message, which gave occasion to what follows:

'MY DEAR BETTY, May 14, 1711.

'REMEMBER your bleeding lover who lies bleeding at the wounds Cupid made with the arrows he borrowed at the eyes of Venus, which is your sweet person.

'Nay more, with the token you sent me for my love and service offered to your sweet person; which was your base respects to my ill conditions; when alas! there is no ill conditions in me, but quite contrary; all love and purity, especially to your sweet person; but all this I take as a jest.

'But the sad and dismal news which Molly brought me struck me to the heart, which was it seems, and is, your ill conditions for my love and respects to you.

'For she told me, if I came forty times to you, you would not speak with me, which words I am sure is a great grief to me.

'Now my dear, if I may not be permitted to your sweet company, and to have the happiness of speaking with your sweet person, I beg the favour of you to accept of this my secret mind and thoughts, which hath so long lodged in my breast, the which if you

do not accept, I believe will go nigh to break my heart.

'For indeed, my dear, I love you above all the beauties I ever saw in all my life.

'The young gentleman, and my master's daughter, the Londoner that is come down to marry her, sat in the arbour most part of last night. Oh, dear Betty, must the nightingales sing to those who marry for money, and not to us true lovers! Oh, my dear Betty, that we could meet this night where we used to do in the wood!

'Now, my dear, if I may not have the blessing of kissing your sweet lips, I beg I may have the happiness of kissing your fair hand, with a few lines from your dear self, presented by whom you please or think fit. I believe, if time would permit me, I could write all day; but the time being short, and paper little, no more from your never-failing lover till death.

JAMES ——— *.'

* This man's name was James Hirst. He was a servant to the Hon. Edward Wortley, Esq; and in delivering a parcel of letters to his master, gave by mistake this letter, which he had just prepared for his sweetheart, and kept in its stead one of his master's. He quickly returned to rectify the blunder, but it was too late. Unfortunately the letter to Betty was the first that presented itself to Mr. Wortley, who had indulged his curiosity in reading the love-tale of his enamoured footman. James requested to have it returned in vain, 'No James,' said his master, 'you shall be a great man, and this letter must appear in the Spectator.'

James succeeded in putting an end to Betty's ill conditions, and obtained her consent to marry him; but the marriage was prevented by her sudden death. James Hirst, soon after, from his regard and love for Betty, married her sister, and died about thirteen years ago, by Penniſtone, in the neighbourhood of Wortley, near Leeds. Betty's sister and successor, was probably the Molly who walked ten miles to carry the angry message which occasioned the preceding letter.

Poor James! since his time and paper were so short, I that have more than I can use well of both, will put the sentiments of this kind letter (the style of which seems to be confused with scraps he had got in hearing and reading what he did not understand) into what he meant to express.

'DEAR CREATURE,

'CAN you then neglect him who has forgot all his recreations and enjoyments, to pine away his life in thinking of you? When I do so, you appear more amiable to me than Venus does in the most beautiful description that ever was made of her. All this kindness you return with an accusation, that I do not love you: but the contrary is so manifest, that I cannot think you in earnest. But the certainty given me in your message by Molly, that you do not love me, is what robs me of all comfort. She says you will not see me: if you can have so much cruelty, at least write to me, that I may kiss the impression made by your fair hand. I love you above all things, and in my condition, what you look upon with indifference is to me the most exquisite pleasure or pain. Our young lady and a fine gentleman from London, who are to marry for mercenary ends, walk about our gardens, and hear the voice of evening nightingales, as if for fashion sake they courted those solitudes, because they have heard lovers do so. Oh Betty! could I hear these rivulets murmur, and birds sing, while you stood near me, how little sensible should I be that we are both servants, that there is any thing on earth above us! Oh! I could write to you as long as I love you, till death itself.

JAMES.

N. B. By the words ill-conditions, James means, in a woman coquetry, in a man inconstancy. R.

N° 72. WEDNESDAY, MAY 23, 1711.

—— Genus immortale manet, multosque per annos
Stat fortuna domus, et avi numerantur avorum.
VIRG. Georg. iv. 208.

Th' immortal line in sure succession reigns,
The fortune of the family remains,
And grandsires grandsons the long list contains.
DRYDEN.

HAVING already given my reader an account of several extraordinary clubs both ancient and modern, I did not design to have troubled him with any more narratives of this nature; but I have lately received information of a club, which I can call neither ancient nor modern, that I dare say will be no less surprising to my reader than it was to myself; for which reason I shall communicate it to the public as one of the greatest curiosities in its kind.

A friend of mine complaining of a tradesman who is related to him, after having represented him as a very idle worthless fellow, who neglected his family, and spent most of his time over a bottle, told me, to conclude his character, that he was a member of the Everlasting club. So very odd a title raised my curiosity to enquire into the nature of a club that had such a sounding name; upon which my friend gave me the following account:

The Everlasting club consists of a hundred members, who divide the whole twenty-four hours among them in such a manner, that the club sits day and night from one end of the year to another; no party presuming to rise till they are relieved by those who are in course to succeed them. By this means a

member of the Everlasting club never wants company; for though he is not upon duty himself, he is sure to find some who are; so that if he be disposed to take a whet, a nooning, an evening's draught, or a bottle after midnight, he goes to the club, and finds a knot of friends to his mind.

It is a maxim in this club, that the steward never dies; for as they succeed one another by way of rotation, no man is to quit the great elbow-chair which stands at the upper end of the table, till his successor is in readiness to fill it: insomuch that there has not been a *sede vacante* in the memory of man.

This club was instituted towards the end (or as some of them say, about the middle) of the civil wars, and continued without interruption till the time of the great fire *, which burnt them out, and dispersed them for several weeks. The steward at that time maintained his post till he had like to have been blown up with a neighbouring house, (which was demolished in order to stop the fire;) and would not leave the chair at last, till he had emptied all the bottles upon the table, and received repeated directions from the club to withdraw himself. This steward is frequently talked of in the club, and looked upon by every member of it as a greater man, than the famous captain mentioned in my Lord Clarendon, who was burnt in his ship because he would not quit it without orders. It is said, that towards the close of 1700, being the great year of jubilee, the club had it under consideration whether they should break up or continue their session; but after many speeches and debates, it was at length agreed to sit out the other century. This resolution passed in a general club *nemine contradicente*.

Having given this short account of the institution

* Anno 1666.

and continuation of the Everlasting club, I should here endeavour to say something of the manners and characters of its several members, which I shall do according to the best lights I have received in this matter.

It appears by their books in general, that, since their first institution, they have smoked fifty tons of tobacco, drank thirty thousand butts of ale, one thousand hogsheads of red port, two hundred barrels of brandy, and a kilderkin of small beer. There has been likewise a great consumption of cards. It is also said, that they observe the law in Ben Jonson's club *, which orders the fire to be always kept in, *(focus perennis esto)* as well for the convenience of lighting their pipes, as to cure the dampness of the club-room. They have an old woman in the nature of a vestal, whose business it is to cherish and perpetuate the fire which burns from generation to generation, and has seen the glass-house fires in and out above an hundred times.

The Everlasting club treats all other clubs with an eye of contempt, and talks even of the Kit-Cat and October as of a couple of upstarts. Their ordinary discourse (as much as I have been able to learn of it) turns altogether upon such adventures as have passed in their own assembly; of members who have taken the glass in their turns for a week together, without stirring out of the club; of others who have smoked an hundred pipes at a sitting; of others, who have not missed their morning's draught for twenty years together. Sometimes they speak in raptures of a run of ale in king Charles's reign; and sometimes reflect with astonishment upon games at whist, which have been miraculously recovered

* See the Leges Convivales of this club, in Langbaine's Lives of English Poets, &c. Art. Ben Jonson.

by members of the society, when in all human probability the case was desperate.

They delight in several old catches, which they sing at all hours to encourage one another to moisten their clay, and grow immortal by drinking; with many other edifying exhortations of the like nature.

There are four general clubs held in a year, at which times they fill up vacancies, appoint waiters, confirm the old fire-maker, or elect a new one, settle contributions for coals, pipes, tobacco, and other necessaries.

The senior member has outlived the whole club twice over, and has been drunk with the grandfathers of some of the present sitting members.

C.

N° 73. THURSDAY, MAY 24, 1711.

——O Dea certe!

VIRG. Æn. i. 328.

O goddess! for no less you seem.

It is very strange to consider, that a creature like man, who is sensible of so many weaknesses and imperfections, should be actuated by a love of fame: that vice and ignorance, imperfection and misery, should contend for praise, and endeavour as much as possible to make themselves objects of admiration.

But notwithstanding man's essential perfection is but very little, his comparative perfection may be very considerable. If he looks upon himself in an abstracted light, he has not much to boast of; but

if he considers himself with regard to others, he may find occasion of glorying, if not in his own virtues, at least in the absence of another's imperfections. This gives a different turn to the reflections of the wise man and the fool. The first endeavours to shine in himself, and the last to out-shine others. The first is humbled by the sense of his own infirmities, the last is lifted up by the discovery of those which he observes in other men. The wise man considers what he wants, and the fool what he abounds in. The wise man is happy when he gains his own approbation, and the fool when he recommends himself to the applause of those about him.

But however unreasonable and absurd this passion for admiration may appear in such a creature as man, it is not wholly to be discouraged; since it often produces very good effects, not only as it restrains him from doing any thing which is mean and contemptible, but as it pushes him to actions which are great and glorious. The principle may be defective or faulty, but the consequences it produces are so good, that for the benefit of mankind, it ought not to be extinguished.

It is observed by Cicero, that men of the greatest and the most shining parts are the most actuated by ambition; and if we look into the two sexes, I believe we shall find this principle of action stronger in women than in men.

The passion for praise, which is so very vehement in the fair sex, produces excellent effects in women of sense, who desire to be admired for that only which deserves admiration: and I think we may observe, without a compliment to them, that many of them do not only live in a more uniform course of virtue, but with an infinitely greater regard to

their honour, than what we find in the generality of our own sex. How many instances have we of chastity, fidelity, devotion! How many ladies distinguish themselves by the education of their children, care of their families, and love of their husbands, which are the great qualities and achievements of womankind! as the making of war, the carrying on of traffic, the administration of justice, are those by which men grow famous, and get themselves a name.

But as this passion for admiration, when it works according to reason, improves the beautiful part of our species in every thing that is laudable; so nothing is more destructive to them when it is governed by vanity and folly. What I have therefore here to say, only regards the vain part of the sex, whom for certain reasons, which the reader will hereafter see at large, I shall distinguish by the name of idols. An idol is wholly taken up in the adorning of her person. You see in every posture of her body, air of her face, and motion of her head, that it is her business and employment to gain adorers. For this reason your idols appear in all public places and assemblies, in order to seduce men to their worship. The playhouse is very frequently filled with idols; several of them are carried in procession every evening about the ring, and several of them set up their worship even in churches. They are to be accosted in the language proper to the deity. Life and death are in their power: joys of heaven, and pains of hell, are at their disposal: paradise is in their arms, and eternity in every moment that you are present with them. Raptures, transports, and ecstasies, are the rewards which they confer: sighs and tears, prayers and broken hearts, are the offerings which are paid to them. Their

smiles make men happy; their frowns drive them to despair. I shall only add under this head, that Ovid's book of the Art of Love is a kind of heathen ritual, which contains all the forms of worship which are made use of to an idol.

It would be as difficult a task to reckon up these different kinds of idols, as Milton's was to number those that were known in Canaan, and the lands adjoining. Most of them are worshipped like Moloch, in fires and flames. Some of them like Baal, love to see their votaries cut and slashed, and shedding their blood for them. Some of them, like the idol in the Apocrypha, must have treats and collations prepared for them every night. It has indeed been known, that some of them have been used by their incensed worshippers like the Chinese idols, who are whipped and scourged when they refuse to comply with the prayers that are offered to them.

I must here observe, that those idolaters who devote themselves to the idols I am here speaking of, differ very much from all other kinds of idolaters. For as others fall out because they worship different idols, these idolaters quarrel because they worship the same.

The intention therefore of the idol is quite contrary to the wishes of the idolaters; as the one desires to confine the idol to himself, the whole business and ambition of the other is to multiply adorers. This humour of an idol is prettily described in a tale of Chaucer. He represents one of them sitting at a table with three of her votaries about her, who are all of them courting her favour, and paying their adorations. She smiled upon one, drank to another, and trod upon the other's foot which was under the table. Now which of these three, says the old

bard, do you think was the favourite? In troth, says he, not one of all the three.

The behaviour of this old idol in Chaucer, puts me in mind of the beautiful Clarinda, one of the greatest idols among the moderns. She is worshipped once a week by candle-light, in the midst of a large congregation, generally called an assembly. Some of the gayest youths in the nation endeavour to plant themselves in her eye, while she sits in form with multitudes of tapers burning about her. To encourage the zeal of her idolaters, she bestows a mark of her favour upon every one of them, before they go out of her presence. She asks a question of one, tells a story to another, glances an ogle upon a third, takes a pinch of snuff from the fourth, lets her fan drop by accident to give the fifth an occasion of taking it up. In short, every one goes away satisfied with his success, and encouraged to renew his devotions on the same canonical hour that day sevennight.

An idol may be undeified by many accidental causes. Marriage in particular is a kind of counter-apotheosis, or a deification inverted.—When a man becomes familiar with his goddess, she quickly sinks into a woman.

Old age is likewise a great decayer of your idol. The truth of it is, there is not a more unhappy being than a superannuated idol, especially when she has contracted such airs and behaviour as are only graceful when her worshippers are about her.

Considering therefore that in these and many other cases the woman generally outlives the idol, I must return to the moral of this paper, and desire my fair readers to give a proper direction to their passion for being admired; in order to which, they must endeavour to make themselves the objects of a reasonable and lasting admiration. This is not

to be hoped for from beauty, or dress, or fashion, but from those inward ornaments which are not to be defaced by time or sickness, and which appear most amiable to those who are most acquainted with them. C.

Nº 74. FRIDAY, MAY 25, 1711.

——Pendent opera interrupta—

VIRG. Æn. iv 88.

The works unfinished and neglected lie.

In my last Monday's paper I gave some general instances of those beautiful strokes which please the reader in the old song of Chevy-Chase; I shall here, according to my promise, be more particular, and shew that the sentiments in that ballad are extremely natural and poetical, and full of the majestic simplicity which we admire in the greatest of the ancient poets: for which reason I shall quote several passages of it, in which the thought is altogether the same with what we meet in several passages of the Æneid; not that I would infer from thence, that the poet (whoever he was) proposed to himself any imitation of those passages, but that he was directed to them in general by the same kind of poetical genius, and by the same copyings after nature.

Had this old song been filled with epigrammatical turns and points of wit, it might perhaps have pleased the wrong taste of some readers; but it would never have become the delight of the common people, nor have warmed the heart of Sir Philip Sidney like the sound of a trumpet; it is only nature that can have this effect, and please those tastes which

are the most unprejudiced, or the most refined. I must however beg leave to dissent from so great an authority as that of Sir Philip Sidney, in the judgment which he has passed as to the rude style and evil apparel of this antiquated song; for there are several parts in it where not only the thought but the language is majestic, and the numbers sonorous; at least, the apparel is much more gorgeous than many of the poets made use of in queen Elizabeth's time, as the reader will see in several of the following quotations.

What can be greater than either the thought or the expression in that stanza,

> To drive the deer with hound and horn
> Earl Percy took his way!
> The child may rue that is unborn
> The hunting of that day!'

This way of considering the misfortunes which this battle would bring upon posterity, not only on those who were born immediately after the battle, and lost their fathers in it, but on those also who perished in future battles which took their rise from this quarrel of the two earls, is wonderfully beautiful, and conformable to the way of thinking among the ancient poets.

> *Audiet pugnas vitio parentum*
> *Rara juventus.*
>
> HOR. 1 Od. ii. 23.
>
> Posterity, thinn'd by their fathers' crimes,
> Shall read with grief, the story of their times.

What can be more sounding and poetical, or resemble more the majestic simplicity of the ancients, than the following stanzas?

> The stout Earl of Northumberland
> A vow to God did make,
> His pleasure in the Scottish woods
> Three summer's days to take.

With fifteen hundred bowmen bold,
All chosen men of might,
Who knew full well, in time of need,
To aim their shafts aright.

The hounds ran swiftly through the woods
The nimble deer to take,
And with their cries the hills and dales
An echo shrill did make.

———*Vocat ingenti clamore Cithæron*
Taygetique canes, domitrixque Epidaurus equorum:
Et vox assensu nemorum ingeminata remugit.
GEORG. iii. 43.

Cithæron loudly calls me to my way;
Thy hounds, Taygetus, open and pursue the prey:
High Epidaurus urges on my speed,
Fam'd for his hills, and for his horses breed:
From hills and dales the cheerful cries rebound;
For Echo hunts along, and propagates the sound.
DRYDEN.

Lo, yonder doth Earl Douglas come,
His men in armour bright;
Full twenty hundred Scottish spears,
All marching in our sight.

All men of pleasant Tividale,
Fast by the river Tweed, &c.

The country of the Scotch warriors, described in these two last verses, has a fine romantic situation, and affords a couple of smooth words for verse. If the reader compares the foregoing six lines of the song with the following Latin verses, he will see how much they are written in the spirit of Virgil:

Adversi campo apparent, hastasque reductis
Protendunt longe dextris; et spicula vibrant:———
Quique altum Præneste viri, quique arva Gabinæ
Junonis, gelidumque Anienem, et roscida rivis
Hernica saxa colunt:——qui rosea rura Velini,
Qui Tetricæ horrentes rupes, montemque Severum,
Casperiamque colunt, Forulosque et flumen Himellæ:
Qui Tiberim Fabarimque bibunt.———
ÆN. xi, 605. vii. 682, 712.

Advancing in a line, they couch their spears———
——Præneste sends a chosen band,
With those who plow Saturnia's Gabine land:
Besides the succours which cold Anien yields;
The rocks of Hernicus——besides a band,
That followed from Velinum's dewy land——
And mountaineers that from Severus came:
And from the craggy cliffs of Tetrica;
And those where yellow Tiber takes his way,
And where Himella's wanton waters play:
Casperia sends her arms, with those that lie
By Fabaris, and fruitful Foruli.

DRYDEN.

But to proceed:

Earl Douglas on a milk-white steed,
Most like a baron bold,
Rode foremost of the company,
Whose armour shone like gold.

Turnus ut antevolans tardum præcesserat agmen, &c.
Vidisti, quo Turnus equo, quibus ibat in armis
Aureus——

Our English archers bent their bows,
Their hearts were good and true;
At the first flight of arrows sent,
Full threescore Scots they slew.

They clos'd full fast on ev'ry side,
No slackness there was found;
And many a gallant gentleman
Lay gasping on the ground.

With that there came an arrow keen
Out of an English bow,
Which struck Earl Douglas to the heart,
A deep and deadly blow.

Æneas was wounded after the same manner by an unknown hand in the midst of a parley.

Has inter voces, media inter talia verba,
Ecce viro stridens alis allapsa sagitta est,
Incertum qua pulsa manu——

ÆN. xii. 318.

Thus, while he spake, unmindful of defence,
A winged arrow struck the pious prince;
But whether from an human hand it came,
Or hostile god, is left unknown by fame.

DRYDEN.

But of all the descriptive parts of this song, there are none more beautiful than the four following stanzas, which have a great force and spirit in them, and are filled with very natural circumstances. The thought in the third stanza was never touched by any other poet, and is such an one as would have shined in Homer or in Virgil:

So thus did both these nobles die,
Whose courage none could stain;
An English archer then perceiv'd
The noble earl was slain.

He had a bow bent in his hand,
Made of a trusty tree,
An arrow of a cloth-yard long
Unto the head drew he.

Against Sir Hugh Montgomery
So right his shaft he set,
The grey-goose wing that was thereon
In his heart-blood was wet.

This fight did last from break of day
Till setting of the sun;
For when they rung the ev'ning bell
The battle scarce was done.

One may observe likewise, that in the catalogue of the slain, the author has followed the example of the great ancient poets, not only in giving a long list of the dead, but by diversifying it with little characters of particular persons.

And with Earl Douglas there was slain
Sir Hugh Montgomery,
Sir Charles Carrel, that from the field
One foot would never fly:

Sir Charles Murrel of Ratcliff too,
His sister's son was he;
Sir David Lamb so well esteem'd,
Yet saved could not be.

The familiar sound in these names destroys the majesty of the description; for this reason I do not mention this part of the poem but to shew the natural cast of thought which appears in it, as the two last verses look almost like a translation of Virgil.

———Cadit et Ripheus justissimus unus
Qui fuit in Teucris et servantissimus æqui.
Diis aliter visum————

ÆN. ii. 426.

Then Ripheus fell in the unequal fight,
Just of his word, observant of the right:
Heav'n thought not so.

DRYDEN.

In the catalogue of the English who fell, Witherington's behaviour is in the same manner particularized very artfully, as the reader is prepared for it by that account which is given of him in the beginning of the battle; though I am satisfied your little buffoon readers (who have seen that passage ridiculed in Hudibras) will not be able to take the beauty of it: for which reason I dare not so much as quote it.

Then stept a gallant 'squire forth,
Witherington was his name,
Who said, I would not have it told
To Henry our king for shame,
That e'er my captain fought on foot,
And I stood looking on.

We meet with the same heroic sentiment in Virgil.

Non pudet, O Rutuli, cunctis pro talibus unam
Objectare animam? numerone an viribus æqui
Non sumus———?

ÆN. xii. 229.

For shame, Rutilians, can you bear the sight
Of one expos'd for all, in single fight?
Can we before the face of heav'n confess
Our courage colder, or our numbers less?

DRYDEN.

What can be more natural, or more moving, than the circumstances in which he describes the behaviour of those women who had lost their husbands on this fatal day?

Next day did many widows come
Their husbands to bewail;
They wash'd their wounds in brinish tears,
But all would not prevail.

Their bodies bath'd in purple blood,
They bore with them away;
They kiss'd them dead a thousand times,
When they were clad in clay.

Thus we see how the thoughts of this poem, which naturally arise from the subject, are always simple, and sometimes exquisitely noble; that the language is often very sounding, and that the whole is written with a true poetical spirit.

If this song had been written in the Gothic manner, which is the delight of all our little wits, whether writers or readers, it would not have hit the taste of so many ages, and have pleased the readers of all ranks and conditions. I shall only beg pardon for such a profusion of Latin quotations; which I should not have made use of, but that I feared my own judgment would have looked too singular on such a subject, had not I supported it by the practice and authority of Virgil. C.

N° 75. SATURDAY, MAY 26, 1711.

Omnis Aristippum decuit color, et status, et res.
HOR. 1 Ep. xvii. 23.

All fortune fitted Aristippus well.
CREECH.

It is with some mortification that I suffered the raillery of a fine lady of my acquaintance, for calling, in one of my papers *, Dorimant a clown. She was so unmerciful as to take advantage of my invincible taciturnity, and on that occasion with great freedom to consider the air, the height, the face, the gesture of him, who could pretend to judge so arrogantly of gallantry. She is full of motion, janty and lively in her impertinence, and one of those that commonly pass, among the ignorant, for persons who have a great deal of humour. She had the play of Sir Fopling in her hand, and after she had said it was happy for her there was not so charming a creature as Dorimant now living, she began with a theatrical air and tone of voice to read, by way of triumph over me, some of his speeches. 'T'is she! that lovely hair, that easy shape, those wanton eyes, and all those melting charms about her mouth, which Medley spoke of; I'll follow the lottery, and put in for a prize with my friend Bellair.'

In love the victors from the vanquish'd fly;
They fly that wound, and they pursue that die.

* Spect. No. 65.

Then turning over the leaves, she reads alternately, and speaks,

> And you and Loveit to her cost shall find
> I fathom all the depths of woman-kind.

Oh the fine gentleman! But here, continues she, is the passage I admire most, where he begins to tease Loveit, and mimic Sir Fopling. Oh, the pretty satire, in his resolving to be a coxcomb to please, since noise and nonsense have such powerful charms.

> I, that I may successful prove,
> Transform myself to what you love.

Then how like a man of the town, so wild and gay is that!

> The wise will find a diff'rence in our fate,
> You wed a woman, I a good estate.

It would have been a very wild endeavour for a man of my temper to offer any opposition to so nimble a speaker as my fair enemy is; but her discourse gave me very many reflections, when I had left her company. Among others, I could not but consider with some attention, the false impressions the generality (the fair sex more especially) have of what should be intended, when they say a 'fine gentleman;' and could not help revolving that subject in my thoughts, and settling, as it were, an idea of that character in my own imagination.

No man ought to have the esteem of the rest of the world, for any actions which are disagreeable to those maxims which prevail, as the standards of behaviour, in the country wherein he lives. What is opposite to the eternal rules of reason and good sense, must be excluded from any place in the car-

riage of a well-bred man. I did not, I confess, explain myself enough on this subject, when I called Dorimant a clown, and made it an instance of it, that he called the orange wench, Double Tripe: I should have shewn, that humanity obliges a gentleman to give no part of human-kind reproach, for what they, whom they reproach, may possibly have in common with the most virtuous and worthy amongst us. When a gentleman speaks coarsely, he has dressed himself clean to no purpose. The clothing of our minds certainly ought to be regarded before that of our bodies. To betray in a man's talk a corrupt imagination, is a much greater offence against the conversation of gentlemen, than any negligence of dress imaginable. But this sense of the matter is so far from being received among people even of condition, that Vocifer even passes for a fine gentleman. He is loud, haughty, gentle, soft, lewd, and obsequious by turns, just as a little understanding and great impudence prompt him at the present moment. He passes among the silly part of our women for a man of wit, because he is generally in doubt. He contradicts with a shrug, and confutes with a certain sufficiency, in professing such and such a thing is above his capacity. What makes his character the pleasanter is, that he is a professed deluder of women; and because the empty coxcomb has no regard to any thing that is of itself sacred and inviolable. I have heard an unmarried lady of fortune say, it is a pity so fine a gentleman as Vocifer is so great an atheist. The crowds of such inconsiderable creatures, that infest all places of assembling, every reader will have in his eye from his own observation; but would it not be worth considering what sort of figure a man who formed himself upon those principles among us, which are agreeable to the dictates of honour and

religion, would make in the familiar and ordinary occurrences of life?

I hardly have observed any one fill his several duties of life better than Ignotus. All the under parts of his behaviour, and such as are exposed to common observation, have their rise in him from great and noble motives. A firm and unshaken expectation of another life makes him become this; humanity and good-nature, fortified by the sense of virtue, has the same effect upon him, as the neglect of all goodness has upon many others. Being firmly established in all matters of importance, that certain inattention which makes men's actions look easy, appears in him with greater beauty: by a thorough contempt of little excellencies, he is perfectly master of them. This temper of mind leaves him under no necessity of studying his air, and he has this peculiar distinction, that his negligence is unaffected.

He that can work himself into a pleasure in considering this being as an uncertain one, and think to reap an advantage by its discontinuance, is in a fair way of doing all things with a graceful unconcern, and a gentleman-like ease. Such a one does not behold his life as a short, transient, perplexing state, made up of trifling pleasures and great anxieties; but sees it in quite another light; his griefs are momentary and his joys immortal. Reflection upon death is not a gloomy and sad thought of resigning every thing that he delights in, but it is a short night followed by an endless day. What I would here contend for is, that the more virtuous the man is, the nearer he will naturally be to the character of genteel and agreeable. A man whose fortune is plentiful, shews an ease in his countenance, and confidence in his behaviour, which he that is under wants and difficulties cannot assume.

It is thus with the state of the mind; he that governs his thoughts with the everlasting rules of reason and sense, must have something so inexpressibly graceful in his words and actions, that every circumstance must become him. The change of persons or things around him does not at all alter his situation, but he looks disinterested in the occurrences with which others are distracted, because the greatest purpose of his life is to maintain an indifference both to it and all its enjoyments. In a word, to be a fine gentleman, is to be a generous and a brave man. What can make a man so much in constant good humour, and shine, as we call it, than to be supported by what can never fail him, and to believe that whatever happens to him was the best thing that could possibly befal him, or else he on whom it depends, would not have permitted it to have befallen him at all! R.

N° 76. MONDAY, MAY 28, 1711.

Ut tu fortunam, sic nos te, Celse, feremus.

HOR. 1 Ep. viii. 17.

As you your fortune bear, we will bear you.

CREECH.

THERE is nothing so common as to find a man whom in the general observation of his carriage you take to be of an uniform temper, subject to such unaccountable starts of humour and passion, that he is as much unlike himself, and differs as much from the man you at first thought him, as any two distinct persons can differ from each other. This

proceeds from the want of forming some law of life to ourselves, or fixing some notion of things in general, which may affect us in such a manner as to create proper habits both in our minds and bodies. The negligence of this, leaves us exposed not only to an unbecoming levity in our usual conversation, but also to the same instability in our friendships, interests, and alliances. A man who is but a mere Spectator of what passes around him, and not engaged in commerces of any consideration, is but an ill judge of the secret motions of the heart of man, and by what degrees it is actuated to make such visible alterations in the same person: but at the same time, when a man is no way concerned in the effect of such inconsistencies, in the behaviour of men of the world, the speculation must be in the utmost degree both diverting and instructive; yet to enjoy such observations in the highest relish, he ought to be placed in a post of direction, and have the dealings of their fortunes to them. I have therefore been wonderfully diverted with some pieces of secret history, which an antiquary, my very good friend, lent me as a curiosity. They are memoirs of the private life of Pharamond of France. 'Pharamond,' says my author, 'was a prince of infinite humanity and generosity, and at the same time the most pleasant and facetious companion of his time. He had a peculiar taste in him, which would have been unlucky in any prince but himself; he thought there could be no exquisite pleasure in conversation, but among equals; and would pleasantly bewail himself that he always lived in a crowd, but was the only man in France that could never get into company. This turn of mind made him delight in midnight rambles, attended only with one person of his bed-chamber. He would in these excursions get acquainted with men (whose temper he had a

mind to try) and recommend them privately to the particular observation of his first minister. He generally found himself neglected by his new acquaintance as soon as they had hopes of growing great; and used on such occasions to remark, that it was a great injustice to tax princes of forgetting themselves in their high fortunes, when there were so few that could with constancy bear the favour of their very creatures.' My author in these loose hints has one passage that gives us a very lively idea of the uncommon genius of Pharamond. He met with one man whom he had put to all the usual proofs he had made of those he had a mind to know thoroughly, and found him for his purpose. In discourse with him one day, he gave him an opportunity of saying how much would satisfy all his wishes. The prince immediately revealed himself, doubled the sum, and spoke to him in this manner: 'Sir, you have twice what you desired, by the favour of Pharamond; but look to it, that you are satisfied with it, for it is the last you shall ever receive. I from this moment consider you as mine; and to make you truly so, I give you my royal word you shall never be greater or less than you are at present. Answer me not (concluded the prince smiling), but enjoy the fortune I have put you in, which is above my own condition; for you have hereafter nothing to hope or to fear.'

His majesty having thus well chosen and bought a friend and companion, he enjoyed alternately all the pleasures of an agreeable private man, and a great and powerful monarch. He gave himself, with his companion, the name of the merry tyrant; for he punished his courtiers for their insolence and folly, not by any act of public disfavour, but by humorously practising upon their imaginations. If he observed a man untractable to his inferiors, he

would find an opportunity to take some favourable notice of him, and render him insupportable. He knew all his own looks, words, and actions had their interpretations; and his friend Monsieur Eucrate (for so he was called) having a great soul without ambition, he could communicate all his thoughts to him, and fear no artful use would be made of that freedom. It was no small delight when they were in private, to reflect upon all which had passed in public.

Pharamond would often, to satisfy a vain fool of power in his country, talk to him in a full court, and with one whisper make him despise all his old friends and acquaintance. He was come to that knowledge of men by long observation, that he would profess altering the whole mass of blood in some tempers, by thrice speaking to them. As fortune was in his power, he gave himself constant entertainment in managing the mere followers of it with the treatment they deserved. He would, by a skilful cast of his eye, and half a smile, make two fellows who hated, embrace, and fall upon each other's necks with as much eagerness, as if they followed their real inclinations, and intended to stifle one another. When he was in high good humour, he would lay the scene with Eucrate, and on a public night exercise the passions of his whole court. He was pleased to see an haughty beauty watch the looks of the man she had long despised, from observation of his being taken notice of by Pharamond; and the lover conceive higher hopes, than to follow the woman he was dying for the day before. In a court, where men speak affection in the strongest terms, and dislike in the faintest, it was a comical mixture of incidents to see disguises thrown aside in one case, and increased on the other, according as favour or disgrace attended the respec-

tive objects of men's approbation or disesteem. Pharamond, in his mirth upon the meanness of mankind, used to say, 'As he could take away a man's five senses, he could give him an hundred. The man in disgrace shall immediately lose all his natural endowments, and he that finds favour have the attributes of an angel.' He would carry it so far as to say, 'It should not be only so in the opinion of the lower part of his court, but the men themselves shall think thus meanly or greatly of themselves, as they are out, or in the good graces of a court.'

A monarch who had wit and humour like Pharamond, must have pleasures which no man else can ever have opportunity of enjoying. He gave fortune to none but those whom he knew could receive it without transport. He made a noble and generous use of his observations, and did not regard his ministers as they were agreeable to himself, but as they were useful to his kingdom. By this means, the king appeared in every officer of state; and no man had a participation of the power, who had not a similitude of the virtue of Pharamond.

R.

N° 77. TUESDAY, MAY 29, 1711.

Non convivere licet, nec urbe tota
Quisquam est tam prope tam proculque nobis.
MART. Epig. i. 87.

What correspondence can I hold with you,
Who are so near, and yet so distant too?

My friend Will Honeycomb is one of those sort of men who are very often absent in conversation, and what the French call *a reveur* and *a distrait*.

A little before our club-time last night, we were walking together in Somerset-gardens, where Will had picked up a small pebble of so odd a make, that he said he would present it to a friend of his, an eminent virtuoso. After we had walked some time, I made a full stop with my face towards the west, which Will knowing to be my usual method of asking what's o'clock, in an afternoon, immediately pulled out his watch, and told me we had seven minutes good. We took a turn or two more, when to my great surprise, I saw him squir away his watch a considerable way into the Thames, and with great sedateness in his looks put up the pebble, he had before found, in his fob. As I have naturally an aversion to much speaking, and do not love to be the messenger of ill news, especially when it comes too late to be useful, I left him to be convinced of his mistake in due time, and continued my walk, reflecting on these little absences and distractions in mankind, and resolving to make them the subject of a future speculation.

I was the more confirmed in my design, when I considered that they were very often blemishes in the characters of men of excellent sense; and helped to keep up the reputation of that Latin proverb, which Mr. Dryden has translated in the following lines:

> Great wit to madness sure is near ally'd,
> And thin partitions do their bounds divide *.

My reader does, I hope, perceive, that I distinguish a man who is absent, because he thinks of something else, from one who is absent, because he thinks of nothing at all. The latter is too innocent a creature to be taken notice of; but the distrac-

* *Nullum magnum ingenium sine mixtura dementiæ.*—Seneca De Tranquil. Anim. cap. xv.

tions of the former may, I believe, be generally accounted for from one of these reasons.

Either their minds are wholly fixed on some particular science, which is often the case of mathematicians and other learned men; or are wholly taken up with some violent passion, such as anger, fear, or love, which ties the mind to some distant object; or, lastly, these distractions proceed from a certain vivacity and fickleness in a man's temper, which while it raises up infinite numbers of ideas in the mind, is continually pushing it on, without allowing it to rest on any particular image. Nothing therefore is more unnatural than the thoughts and conceptions of such a man, which are seldom occasioned either by the company he is in, or any of those objects which are placed before him. While you fancy he is admiring a beautiful woman, it is an even wager that he is solving a position in Euclid; and while you may imagine he is reading the Paris Gazette, it is far from being impossible, that he is pulling down and rebuilding the front of his country-house.

At the same time that I am endeavouring to expose this weakness in others, I shall readily confess that I once laboured under the same infirmity myself. The method I took to conquer it was a firm resolution to learn something from whatever I was obliged to see, or hear. There is a way of thinking, if a man can attain to it, by which he may strike somewhat out of any thing. I can at present observe those starts of good sense, and struggles of unimproved reason in the conversation of a clown, with as much satisfaction as the most shining periods of the most finished orator; and can make a shift to command my attention at a puppet-show or an opera, as well as at Hamlet or Othello. I always make one of the company I am in; for though I

say little myself, my attention to others, and those nods of approbation which I never bestow unmerited, sufficiently shew that I am among them. Whereas Will Honeycomb, though a fellow of good sense, is every day doing and saying an hundred things, which he afterwards confesses, with a well-bred frankness, were somewhat *mal a propos*, and undesigned.

I chanced the other day to get into a coffee-house, where Will was standing in the midst of several auditors, whom he had gathered round him, and was giving them an account of the person and character of Moll Hinton. My appearance before him just put him in mind of me, without making him reflect that I was actually present. So that keeping his eyes full upon me, to the great surprise of his audience, he broke off his first harangue, and proceeded thus:—'Why now there's my friend, (mentioning me by my name) he is a fellow that thinks a great deal, but never opens his mouth; I warrant you he is now thrusting his short face into some coffee-house about 'Change. I was his bail in the time of the Popish plot, when he was taken up for a jesuit.' If he had looked on me a little longer, he had certainly described me so particularly, without ever considering what led him into it, that the whole company must necessarily have found me out; for which reason, remembering the old proverb, 'Out of sight out of mind,' I left the room; and upon meeting him an hour afterwards, was asked by him, with a great deal of good humour, in what part of the world I lived, that he had not seen me these three days.

Monsieur Bruyere has given us the character of an absent man with a great deal of humour, which he has pushed to an agreeable extravagance; with the heads of it I shall conclude my present paper.

'Menalcas (says that excellent author) comes down in the morning, opens his door to go out, but shuts it again, because he perceives that he has his night-cap on; and examining himself further, finds that he is but half-shaved, that he has stuck his sword on his right side, that his stockings are about his heels, and that his shirt is over his breeches. When he is dressed he goes to court, comes into the drawing-room, and walking bolt-upright under a branch of candlesticks, his wig is caught up by one of them, and hangs dangling in the air. All the courtiers fall a laughing, but Menalcas laughs louder than any of them, and looks about for the person that is the jest of the company. Coming down to the court gate he finds a coach, which taking for his own, he whips into it: and the coachman drives off, not doubting but he carries his master. As soon as he stops, Menalcas throws himself out of the coach, crosses the court, ascends the stair-case, and runs through all the chambers with the greatest familiarity; reposes himself on a couch, and fancies himself at home. The master of the house at last comes in; Menalcas rises to receive him, and desires him to sit down; he talks, muses, and then talks again. The gentleman of the house is tired and amazed; Menalcas is no less so, but is every moment in hopes that his impertinent guest will at last end his tedious visit. Night comes on, when Menalcas is hardly undeceived.

'When he is playing at backgammon, he calls for a full glass of wine and water; it is his turn to throw; he has the box in one hand, and his glass in the other; and being extremely dry, and unwilling to lose time, he swallows down both the dice, and at the same time throws his wine into the tables. He writes a letter, and flings the sand into the ink-bottle; he writes a second, and mistakes the super-

scription. A nobleman receives one of them, and upon opening it reads as follows: "I would have you, honest Jack, immediately upon the receipt of this, take in hay enough to serve me the winter." His farmer receives the other, and is amazed to see in it, "My lord, I received your grace's commands, with an entire submission to."—If he is at an entertainment, you may see the pieces of bread continually multiplying round his plate. It is true the rest of the company want it, as well as their knives and forks, which Menalcas does not let them keep long. Sometimes in a morning he puts his whole family in a hurry, and at last goes out without being able to stay for his coach or dinner, and for that day, you may see him in every part of the town, except the very place where he had appointed to be upon a business of importance. You would often take him for every thing that he is not; for a fellow quite stupid, for he hears nothing; for a fool, for he talks to himself, and has an hundred grimaces and motions in his head, which are altogether involuntary; for a proud man, for he looks full upon you, and takes no notice of your saluting him. The truth of it is, his eyes are open, but he makes no use of them, and neither sees you, nor any man, nor any thing else. He came once from his country-house, and his own footmen undertook to rob him, and succeeded. They held a flambeau to his throat, and bid him deliver his purse; he did so, and coming home told his friends he had been robbed; they desired to know the particulars, "Ask my servants," says Menalcas, "for they were with me." X.

No 78. WEDNESDAY, MAY 30, 1711.

Cum talis sis, utinam noster esses!

Cou'd we but call so great a genius ours!

THE following letters are so pleasant, that I doubt not but the reader will be as much diverted with them as I was. I have nothing to do in this day's entertainment, but taking the sentence from the end of the Cambridge letter, and placing it at the front of my paper, to shew the author I wish him my companion with as much earnestness as he invites me to be his.

'SIR,

'I SEND you the inclosed, to be inserted (if you think them worthy of it) in your Spectators; in which so surprising a genius appears, that it is no wonder if all mankind endeavours to get somewhat into a paper which will always live.

'As to the Cambridge affair, the humour was really carried on in the way I describe it. However, you have a full commission to put out or in, and to do whatever you think fit with it. I have already had the satisfaction of seeing you take that liberty with some things I have before sent you. Go on, sir, and prosper. You have the best wishes of,

SIR,

Your very affectionate,
and obliged humble servant.'

' MR. SPECTATOR, Cambridge.

' You well know it is of great consequence to clear titles, and it is of importance that it be done in the proper season; on which account, this is to assure you, that the club of Ugly Faces was instituted originally at Cambridge, in the merry reign of King Charles II. As in great bodies of men it is not difficult to find members enough for such a club, so (I remember) it was then feared, upon their intention of dining together, that the hall belonging to Clare-hall, the ugliest then in the town, though now the neatest) would not be large enough handsomely to hold the company. Invitations were made to very great numbers, but very few accepted them without much difficulty. One pleaded, that being at London, in a bookseller's shop, a lady going by with a great belly longed to kiss him. He had certainly been excused, but that evidence appeared, that indeed one in London did pretend she longed to kiss him, but that it was only a pickpocket, who during his kissing her stole away all his money. Another would have got off by a dimple in his chin; but it was proved upon him, that he had, by coming into a room, made a woman miscarry, and frightened two children into fits. A third alleged, that he was taken by a lady for another gentleman, who was one of the handsomest in the university: but upon enquiry it was found that the lady had actually lost one eye, and the other was very much upon the decline. A fourth produced letters out of the country in his vindication, in which a gentleman offered him his daughter, who had lately fallen in love with him, with a good fortune: but it was made appear, that the young lady was amorous, and had like to have run away with

her father's coachman, so that it was supposed, that her pretence of falling in love with him, was only in order to be well married. It was pleasant to hear the several excuses which were made, insomuch that some made as much interest to be excused, as they would from serving sheriff; however, at last the society was formed, and proper officers were appointed; and the day was fixed for the entertainment, which was in venison season. A pleasant fellow of King's-college (commonly called Crab, from his sour look, and the only man who did not pretend to get off) was nominated for chaplain; and nothing was wanting but some one to sit in the elbow-chair, by way of president, at the upper end of the table; and there the business stuck, for there was no contention for superiority there. This affair made so great a noise, that the king, who was then at Newmarket, heard of it, and was pleased merrily and graciously to say, "He could not be there himself, but he would send them a brace of bucks."

'I would desire you, sir, to set this affair in a true light, that posterity may not be misled in so important a point: for when the wise man who shall write your true history shall acquaint the world, that you had a diploma sent from the Ugly Club at Oxford, and that by virtue of it you were admitted into it, what a learned war will there be among future critics about the original of that club, which both universities will contend so warmly for? And perhaps some hardy Cantabrigian author may then boldly affirm, that the word Oxford was an interpolation of some Oxonian instead of Cambridge. This affair will be best adjusted in your lifetime; but I hope your affection to your mother will not make you partial to your aunt.

'To tell you, sir, my own opinion: Though I

cannot find any ancient records of any acts of the society of the Ugly Faces, considered in a public capacity; yet, in a private one, they have certainly antiquity on their side. I am persuaded they will hardly give place to the Lowngers, and the Lowngers are of the same standing with the university itself.

'Though we well know, sir, you want no motives to do justice, yet I am commissioned to tell you, that you are invited to be admitted *ad eundem* at Cambridge; and I believe I may venture safely to deliver this as the wish of our whole university.'

TO MR. SPECTATOR.

'*The humble Petition of* WHO *and* WHICH,

'SHEWETH,

'THAT your petitioners being in a forlorn and destitute condition, know not to whom we should apply ourselves for relief, because there is hardly any man alive who hath not injured us. Nay, we speak it with sorrow, even you yourself, whom we should suspect of such a practice the last of all mankind, can hardly acquit yourself of having given us some cause of complaint. We are descended of ancient families, and kept up our dignity and honour many years, till the jack-sprat THAT supplanted us. How often have we found ourselves slighted by the clergy in their pulpits, and the lawyers at the bar? Nay, how often have we heard, in one of the most polite and august assemblies in the universe, to our great mortification, these words, "That THAT that noble lord urged;" which if one of us had justice done, would have sounded nobler thus, "that WHICH that noble lord urged." Senates themselves, the guardians of British liberty,

have degraded us, and preferred THAT to us; and yet no decree was ever given against us. In the very acts of parliament, in which the utmost right should be done to every body, word, and thing, we find ourselves often either not used, or used one instead of another. In the first and best prayer children are taught, they learn to misuse us: "Our Father WHICH art in heaven," should be, "Our Father WHO art in heaven;" and even a Convocation, after long debates, refused to consent to an alteration of it. In our General Confession we say, "Spare thou them, O God, WHICH confess their faults," which ought to be "WHO confess their faults." What hopes then have we of having justice done us, when the makers of our very prayers and laws, and the most learned in all faculties, seem to be in a confederacy against us, and our enemies themselves must be our judges.

'The Spanish proverb says, *Il sabio muda conscio, il necio no*; i. e. "A wise man changes his mind, a fool never will." So that we think you, sir, a very proper person to address to, since we know you to be capable of being convinced, and changing your judgment. You are well able to settle this affair, and to you we submit our cause. We desire you to assign the butts and bounds of each of us; and that for the future we may both enjoy our own. We would desire to be heard by our counsel, but that we fear in their very pleadings they would betray our cause: besides, we have been oppressed so many years, that we can appear no other way but *in forma pauperis* All which considered, we hope you will be pleased to do that which to right and justice shall appertain.

And your petitioners, &c.'

R.

No 79. THURSDAY, MAY 31, 1711.

Oderunt peccare boni virtutis amore.
HOR. 1 Ep. xvi. 52.

The good, for virtue's sake, abhor to sin.
CREECH.

I HAVE received very many letters of late from my female correspondents, most of whom are very angry with me for abridging their pleasures, and looking severely upon things in themselves indifferent. But I think they are extremely unjust to me in this imputation. All I contend for is, that those excellencies, which are to be regarded but in the second place, should not precede more weighty considerations. The heart of man deceives him in spite of the lectures of half a life spent in discourses on the subjection of passion; and I do not know why one may not think the heart of woman as unfaithful to itself. If we grant an equality in the faculties of both sexes, the minds of women are less cultivated with precepts, and consequently may, without disrespect to them, be accounted more liable to illusion, in cases wherein natural inclination is out of the interests of virtue. I shall take up my present time in commenting upon a billet or two which came from ladies, and from thence leave the reader to judge whether I am in the right or not, in thinking it is possible fine women may be mistaken. The following address seems to have no other design in it, but to tell me the writer will do what she pleases for all me.

'MR. SPECTATOR,

'I AM young, and very much inclined to follow the paths of innocence; but at the same time, as I have a plentiful fortune, and am of quality, I am unwilling to resign the pleasures of distinction, some little satisfaction in being admired in general, and much greater in being beloved by a gentleman, whom I design to make my husband. But I have a mind to put off entering into matrimony till another winter is over my head, which (whatever, musty sir, you may think of the matter) I design to pass away in hearing music, going to plays, visiting, and all other satisfactions which fortune and youth, protected by innocence and virtue, can procure for,

SIR,

Your most humble servant,

M. T.

'My lover does not know I like him, therefore having no engagements upon me, I think to stay and know whether I may like any one else better.'

I have heard Will Honeycomb say, 'A woman seldom writes her mind but in her postscript.' I think this gentlewoman has sufficiently discovered her's in this. I will lay what wager she pleases against her present favourite, and can tell her, that she will like ten more before she is fixed, and then will take the worst man she ever liked in her life. There is no end of affection taken in at the eyes only; and you may as well satisfy those eyes with seeing, as controul any passion received by them only. It is from loving by sight, that coxcombs so frequently succeed with women, and very often a

young lady is bestowed by her parents to a man who weds her as innocence itself, though she has, in her own heart, given her approbation of a different man in every assembly she was in the whole year before. What is wanting among women as well as among men, is the love of laudable things, and not to rest only in the forbearance of such as are reproachful.

How far removed from a woman of this light imagination is Eudosia! Eudosia has all the arts of life and good-breeding with so much ease, that the virtue of her conduct looks more like instinct than choice. It is as little difficult to her to think justly of persons and things, as it is to a woman of different accomplishments to move ill or look awkward. That which was, at first, the effect of instruction, is grown into an habit; and it would be as hard for Eudosia to indulge a wrong suggestion of thought, as it would be to Flavia, the fine dancer, to come into a room with an unbecoming air.

But the misapprehensious people themselves have of their own state of mind, is laid down with much discerning in the following letter, which is but an extract of a kind epistle from my charming mistress Hecatissa, who is above the vanity of external beauty, and is the better judge of the perfections of the mind.

'MR. SPECTATOR,

'I WRITE this to acquaint you, that very many ladies, as well as myself, spend many hours more than we used at the glass, for want of the female library, of which you promised us a catalogue. I hope, sir, in the choice of authors for us, you will have a particular regard to books of devotion. What they are, and how many, must be your chief care; for upon the propriety of such writings depends a

great deal. I have known those among us who think, if they every morning and evening spend an hour in their closet, and read over so many prayers in six or seven books of devotion, all equally nonsensical, with a sort of warmth, (that might as well be raised by a glass of wine, or a dram of citron) they may all the rest of their time go on in whatever their particular passion leads them to. The beauteous Philautia, who is (in your language) an idol, is one of these votaries; she has a very pretty furnished closet, to which she retires at her appointed hours.—This is her dressing-room, as well as chapel; she has constantly before her a large looking-glass; and upon the table, according to a very witty author,

> Together lie her prayer-book and paint,
> At once t'improve the sinner and the saint.

'It must be a good scene, if one could be present at it, to see this idol by turns lift up her eyes to heaven, and steal glances at her own dear person. It cannot but be a pleasing conflict between vanity and humiliation. When you are upon this subject, choose books which elevate the mind above the world, and give a pleasing indifference to little things in it. For want of such instructions I am apt to believe so many people take it in their heads to be sullen, cross, and angry, under pretence of being abstracted from the affairs of this life, when at the same time they betray their fondness for them by doing their duty as a task, and pouting and reading good books for a week together. Much of this I take to proceed from the indiscretion of the books themselves, whose very titles of weekly preparations, and such limited godliness, lead people of ordinary capacities into great errors, and raise in them a mechanical religion, entirely distinct from

morality. I know a lady so given up to this sort of devotion, that though she employs six or eight hours of the twenty-four at cards, she never misses one constant hour of prayer, for which time another holds her cards, to which she returns with no little anxiousness till two or three in the morning. All these acts are but empty shows, and, as it were, compliments made to virtue; the mind is all the while untouched with any true pleasure in the pursuit of it. From hence I presume it arises, that so many people call themselves virtuous, from no other pretence to it but an absence of ill. There is Dulciamara, the most insolent of all creatures to her friends and domestics, upon no other pretence in nature, but that (as her silly phrase is) "no one can say black is her eye." She has no secrets, forsooth, which should make her afraid to speak her mind, and therefore she is impertinently blunt to all her acquaintance, and unseasonably imperious to all her family. Dear sir, be pleased to put such books into our hands, as may make our virtue more inward, and convince some of us, that in a mind truly virtuous, the scorn of vice is always accompanied with the pity of it. This and other things are impatiently expected from you by our whole sex; among the rest by,

SIR,

Your most humble servant.

R. B. D.

N° 80. FRIDAY, JUNE 1, 1711.

Cælum non animum mutant qui trans mare currunt.
HOR. 1 Ep. xi. 27.

Those that beyond-sea go, will sadly find,
They change their climate only, not their mind.
CREECH.

In the year 1688, and on the same day of that year, were born in Cheapside, London, two females of exquisite feature and shape; the one we shall call Brunetta, the other Phillis. A close intimacy between their parents made each of them the first acquaintance the other knew in the world. They played, dressed babies, acted visitings, learned to dance and make curtesies together. They were inseparable companions in all the little entertainments their tender years were capable of: which innocent happiness continued until the beginning of their fifteenth year, when it happened that Phillis had an head dress on, which became her so very well, that instead of being beheld any more with pleasure for their amity to each other, the eyes of the neighbourhood were turned to remark them with comparison of their beauty. They now no longer enjoyed the ease of mind and pleasing indolence in which they were formerly happy, but all their words and actions were misinterpreted by each other, and every excellence in their speech and behaviour was looked upon as an act of emulation to surpass the other. These beginnings of disinclination soon improved into a formality of behaviour, a general coldness, and by natural steps into an irreconcilable hatred.

These two rivals for the reputation of beauty, were in their stature, countenance, and mien so very much alike, that if you were speaking of them in their absence, the words in which you described the one must give you an idea of the other. They were hardly distinguishable, you would think, when they were apart, though extremely different when together. What made their enmity the more entertaining to all the rest of their sex was, that in detraction from each other, neither could fall upon terms which did not hit herself as much as her adversary. Their nights grew restless with meditation of new dresses to outvie each other, and inventing new devices to recal admirers, who observed the charms of the one rather than those of the other, on the last meeting. Their colours failed at each other's appearance, flushed with pleasure at the report of a disadvantage, and their countenances withered upon instances of applause. The decencies to which women are obliged, made these virgins stifle their resentment so far as not to break into open violences, while they equally suffered the torments of a regulated anger. Their mothers, as it is usual, engaged in the quarrel, and supported the several pretensions of their daughters with all that ill-chosen sort of expence which is common with people of plentiful fortunes and mean taste. The girls preceded their parents like queens of May, in all the gaudy colours imaginable, on every Sunday to church, and were exposed to the examination of the audience for superiority of beauty.

During this constant struggle it happened, that Phillis one day at public prayers smote the heart of a gay West Indian, who appeared in all the colours which can affect an eye that could not distinguish between being fine and tawdry. This American, in a summer-island suit, was too shining and too gay

to be resisted by Phillis, and too intent upon her charms to be diverted by any of the laboured attractions of Brunetta. Soon after, Brunetta had the mortification to see her rival disposed of in a wealthy marriage, while she was only addressed to in a manner that shewed she was the admiration of all men, but the choice of none. Phillis was carried to the habitation of her spouse in Barbadoes. Brunetta had the ill-nature to enquire for her by every opportunity, and had the misfortune to hear of her being attended by numerous slaves, fanned into slumbers by successive bands of them, and carried from place to place in all the pomp of barbarous magnificence. Brunetta could not endure these repeated advices, but employed all her arts and charms in laying baits for any of condition of the same island, out of a mere ambition to confront her once more before she died. She at last succeeded in her design, and was taken to wife by a gentleman whose estate was contiguous to that of her enemy's husband. It would be endless to enumerate the many occasions on which these irreconcilable beauties laboured to excel each other; but in process of time it happened, that a ship put into the island consigned to a friend of Phillis, who had directions to give her the refusal of all goods for apparel, before Brunetta could be alarmed of their arrival. He did so, and Phillis was dressed in a few days in a brocade more gorgeous and costly than had ever before appeared in that latitude. Brunetta languished at the sight, and could by no means come up to the bravery of her antagonist. She communicated her anguish of mind to a faithful friend, who by an interest in the wife of Phillis's merchant, procured a remnant of the same silk for Brunetta. Phillis took pains to appear in all public places where she was sure to meet Brunetta; Brunetta was now prepared for the insult,

and came to a public ball in a plain black silk mantua, attended by a beautiful negro girl in a petticoat of the same brocade with which Phillis was attired. This drew the attention of the whole company, upon which the unhappy Phillis swooned away, and was immediately conveyed to her house. As soon as she came to herself, she fled from her husband's house, went on board a ship in the road, and is now landed in inconsolable despair at Plymouth.

POSTSCRIPT.

After the above melancholy narration, it may perhaps be a relief to the reader to peruse the following expostulation:

TO MR. SPECTATOR.

'*The just remonstrance of affronted* THAT.

'THOUGH I deny not the petition of Mr. WHO and WHICH, yet you should not suffer them to be rude, and to call honest people names: for that bears very hard on some of those rules of decency which you are justly famous for establishing. They may find fault, and correct speeches in the senate, and at the bar, but let them try to get themselves so often and with so much eloquence repeated in a sentence, as a great orator doth frequently introduce me.

'My lords! (says he) with humble submission, That That I say is this; That, That That gentleman has advanced, is not That, That he should have proved to your lordships. Let those two questionary petitioners try to do thus with their Who's and their Whiches.

'What great advantage was I of to Mr. Dryden in his Indian Emperor,

" You force me still to answer you in That,"

to furnish out a rhyme to Morat? and what a poor figure would Mr. Bayes have made without his " Egad and all That?" How can a judicious man distinguish one thing from another, without saying " This here," or " That there?" And how can a sober man, without using the expletives of oaths, (in which indeed the rakes and bullies have a great advantage over others) make a discourse of any tolerable length, without " That is;" and if he be a very grave man indeed, without " That is to say?" And how instructive as well as entertaining are those usual expressions in the mouths of great men, " Such things as That," and " The like of That."

' I am not against reforming the corruptions of speech you mention, and own there are proper seasons for the introduction of other words besides That; but I scorn as much to supply the place of a Who or a Which at every turn, as they are unequal always to fill mine; and I expect good language and civil treatment, and hope to receive it for the future: That, That I shall only add is, That I am,

Yours,

R. THAT.'

N° 81. SATURDAY, JUNE 2, 1711.

Qualis ubi audito venantûm murmure tigris
Horruit in maculas————

STAT. Theb. ii. 128.

As when the tigress hears the hunter's din,
Dark angry spots distain her glossy skin.

About the middle of last winter I went to see an opera at the theatre in the Hay-market, where I could not but take notice of two parties of very fine women, that had placed themselves in the opposite side-boxes, and seemed drawn up in a kind of battle-array one against another. After a short survey of them, I found they were patched differently; the faces on one hand being spotted on the right side of the forehead, and those upon the other on the left. I quickly perceived that they cast hostile glances upon one another; and that their patches were placed in those different situations, as party-signals to distinguish friends from foes. In the middle-boxes, between these two opposite bodies, were several ladies who patched indifferently on both sides of their faces, and seemed to sit there with no other intention but to see the opera. Upon inquiry I found that the body of Amazons on my right hand, were whigs, and those on my left, tories; and that those who had placed themselves in the middle boxes were a neutral party, whose faces had not yet declared themselves. These last, however, as I afterwards found, diminished daily, and took their party with one side or the other; insomuch that I observed, in several of them, the patches which were before dispersed equally, are now all gone over to

the whig or tory side of the face. The censorious say, that the men, whose hearts are aimed at, are very often the occasions that one part of the face is thus dishonoured, and lies under a kind of disgrace, while the other is so much set off and adorned by the owner; and that the patches turn to the right or to the left, according to the principles of the man who is most in favour. But whatever may be the motives of a few fantastical coquettes, who do not patch for the public good so much as for their own private advantage, it is certain, that there are several women of honour who patch out of principle, and with an eye to the interest of their country. Nay, I am informed that some of them adhere so stedfastly to their party, and are so far from sacrificing their zeal for the public to their passion for any particular person, that in a late draught of marriage-articles a lady has stipulated with her husband, that whatever his opinions are, she shall be at liberty to patch on which side she pleases.

I must here take notice, that Rosalinda, a famous whig partizan, has most unfortunately a very beautiful mole on the tory part of her forehead; which being very conspicuous, has occasioned many mistakes, and given a handle to her enemies to misrepresent her face, as though it had revolted from the whig interest. But, whatever this natural patch may seem to intimate, it is well known that her notions of government are still the same. This unlucky mole, however, has misled several coxcombs; and, like the hanging out of false colours, made some of them converse with Rosalinda in what they thought the spirit of her party, when on a sudden she has given them an unexpected fire, that has sunk them all at once. If Rosalinda is unfortunate in her mole, Nigranilla is as unhappy in a pimple, which forces

her, against her inclinations, to patch on the whig side.

I am told that many virtuous matrons, who formerly have been taught to believe that this artificial spotting of the face was unlawful, are now reconciled by a zeal for their cause, to what they could not be prompted by a concern for their beauty. This way of declaring war upon one another, puts me in mind of what is reported of the tigress, that several spots rise in her skin when she is angry, or as Mr. Cowley has imitated the verses that stand as the motto of this paper.

> ——— She swells with angry pride,
> And calls forth all her spots on every side *.

When I was in the theatre the time above mentioned, I had the curiosity to count the patches on both sides, and found the tory patches to be about twenty stronger than the whig; but to make amends for this small inequality, I the next morning found the whole puppet-show filled with faces spotted after the whiggish manner. Whether or no the ladies had retreated hither in order to rally their forces I cannot tell; but the next night they came in so great a body to the opera, that they out-numbered the enemy.

This account of party-patches will, I am afraid, appear improbable to those who live at a distance from the fashionable world; but as it is a distinction of a very singular nature, and what perhaps may never meet with a parallel, I think I should not have discharged the office of a faithful Spectator, had not I recorded it.

I have, in former papers, endeavoured to expose

* Davideis, Book III. page 409. vol. II. 1710. 8vo.

this party-rage in women, as it only serves to aggravate the hatreds and animosities that reign among men, and in a great measure deprives the fair sex of those peculiar charms with which nature has endowed them.

When the Romans and Sabines were at war, and just upon the point of giving battle, the women, who were allied to both of them, interposed with so many tears and intreaties, that they prevented the mutual slaughter which threatened both parties, and united them together in a firm and lasting peace.

I would recommend this noble example to our British ladies, at a time when their country is torn with so many unnatural divisions, that if they continue, it will be a misfortune to be born in it. The Greeks thought it so improper for women to interest themselves in competitions and contentions, that for this reason, among others, they forbad them under pain of death, to be present at the Olympic games, notwithstanding these were the public diversions of all Greece.

As our English women exceed those of all nations in beauty, they should endeavour to outshine them in all other accomplishments proper to the sex, and to distinguish themselves as tender mothers, and faithful wives, rather than as furious partizans. Female virtues are of a domestic turn. The family is the proper province for private women to shine in. If they must be shewing their zeal for the public, let it not be against those who are perhaps of the same family, or at least of the same religion or nation, but against those who are the open, professed, undoubted enemies of their faith, liberty, and country. When the Romans were pressed with a foreign enemy, the ladies voluntarily contributed all their rings and jewels to assist the government under a public exigence, which appeared so laudable

an action in the eyes of their countrymen, that from thenceforth it was permitted by a law to pronounce public orations at the funeral of a woman in praise of the deceased person, which till that time was peculiar to men. Would our English ladies, instead of sticking on a patch against those of their own country, shew themselves so truly public-spirited as to sacrifice every one her necklace against the common enemy, what decrees ought not to be made in favour of them?

Since I am recollecting upon this subject such passages as occur to my memory out of ancient authors, I cannot omit a sentence in the celebrated funeral oration of Pericles, which he made in honour of those brave Athenians that were slain in a fight with the Lacedemonians *. After having addressed himself to the several ranks and orders of his countrymen, and shewn them how they should behave themselves in the public cause, he turns to the female part of his audience: 'And as for you,' says he, 'I shall advise you in very few words. Aspire only to those virtues that are peculiar to your sex; follow your natural modesty, and think it your greatest commendation not to be talked of one way or other.' C.

* Thucyd. 'Hist.' L. II. p. 130, edit. H. Steph. 1588, folio.

N° 82. MONDAY, JUNE 4, 1711.

———Caput dominâ venale sub hastâ.
JUV. Sat. iii. 33.

His fortunes ruin'd, and himself a slave.

PASSING under Ludgate* the other day, I heard a voice bawling for charity, which I thought I had somewhere heard before. Coming near to the grate, the prisoner called me by my name, and desired I would throw something into the box: I was out of countenance for him, and did as he bid me, by putting in half a crown. I went away, reflecting upon the strange constitution of some men, and how meanly they behave themselves in all sorts of conditions. The person who begged of me is now, as I take it, fifty: I was well acquainted with him till about the age of twenty-five; at which time a good estate fell to him by the death of a relation. Upon coming to this unexpected good fortune, he ran into all the extravagancies imaginable; was frequently in drunken disputes, broke drawers' heads, talked and swore loud, was unmannerly to those above him, and insolent to those below him. I could not but remark, that it was the same baseness of spirit which worked in his behaviour in both fortunes: the same little mind was insolent in riches, and shameless in poverty. This accident made me muse upon the circumstance of being in debt in general, and solve in my mind what tempers were most apt to fall into

* Ludgate was a prison for such debtors as were freemen of the city of London; it was taken down in the year 1762, and the prisoners removed to the London workhouse.

this error of life, as well as the misfortune it must needs be to languish under such pressures. As for myself, my natural aversion to that sort of conversation which makes a figure with the generality of mankind, exempts me from any temptations to expence; and all my business lies within a very narrow compass, which is only to give an honest man who takes care of my estate, proper vouchers for his quarterly payments to me, and observe what linen my laundress brings and takes away with her once a week. My steward brings his receipt ready for my signing; and I have a pretty implement with the respective names of shirts, cravats, handkerchiefs and stockings, with proper numbers, to know how to reckon with my laundress. This being almost all the business I have in the world for the care of my own affairs, I am at full leisure to observe upon what others do, with relation to their equipage and œconomy.

When I walk the street and observe the hurry about me in this town,

> 'Where, with like haste, thro' several ways they run;
> Some to undo, and some to be undone;'

I say, when I behold this vast variety of persons and humours, with the pains they both take for the accomplishment of the ends mentioned in the above verses of Denham*, I cannot much wonder at the endeavour after gain, but am extremely astonished that men can be so insensible of the danger of running into debt. One would think it impossible that a man who is given to contract debts should not know, that his creditor has, from that moment in which he transgresses payment, so much as that demand comes to, in his debtor's honour, liberty, and

* From his poem intituled Cooper's Hill.

fortune. One would think he did not know that his creditor can say the worst thing imaginable of him, to wit, 'That he is unjust,' without defamation; and can seize his person, without being guilty of an assault. Yet such is the loose and abandoned turn of some men's minds, that they can live under these constant apprehensions, and still go on to increase the cause of them. Can there be a more low and servile condition, than to be ashamed or afraid to see any one man breathing? Yet he that is much in debt, is in that condition with relation to twenty different people. There are indeed circumstances wherein men of honest natures may become liable to debts, by some unadvised behaviour in any great point of their life, or mortgaging a man's honesty as a security for that of another, and the like: but these instances are so particular and circumstantiated, that they cannot come within general considerations. For one such case as one of these, there are ten, where a man, to keep up a farce of retinue and grandeur within his own house, shall shrink at the expectation of surly demands at his doors. The debtor is the creditor's criminal, and all the officers of power and state, whom we behold make so great a figure, are no other than so many persons in authority to make good his charge against him. Human society depends upon his having the vengeance law allots him; and the debtor owes his liberty to his neighbour, as much as the murderer does his life to his prince.

Our gentry are, generally speaking, in debt: and many families have put it into a kind of method of being so from generation to generation. The father mortgages when his son is very young: and the boy is to marry, as soon as he is at age, to redeem it and find portions for his sisters. This, forsooth, is no great

inconvenience to him; for he may wench, keep a public table, or feed dogs, like a worthy English gentleman, till he has out-run half his estate, and leave the same incumbrance upon his first-born, and so on; till one man of more vigour than ordinary goes quite through the estate, or some man of sense comes into it, and scorns to have an estate in partnership, that is to say, liable to the demand or insult of any man living. There is my friend Sir Andrew, though for many years a great and general trader, was never the defendant in a law suit, in all the perplexity of business, and the iniquity of mankind at present; no one had any colour for the least complaint against his dealings with him. This is certainly as uncommon, and in its proportion as laudable in a citizen, as it is in a general never to have suffered a disadvantage in fight. How different from this gentleman is Jack Truepenny, who has been an old acquaintance of Sir Andrew and myself from boys, but could never learn our caution. Jack has a whorish unresisting good-nature, which makes him incapable of having a property in any thing. His fortune, his reputation, his time, and his capacity, are at any man's service that comes first. When he was at school, he was whipped thrice a week for faults he took upon him to excuse others; since he came into the business of the world, he has been arrested twice or thrice a year for debts he has nothing to do with, but as surety for others; and I remember when a friend of his had suffered in the vice of the town, all the physic his friend took was conveyed to him by Jack, and inscribed 'A bolus or an electuary for Mr. Truepenny.' Jack had a good estate left him, which came to nothing; because he believed all who pretended to demands upon it. This easiness and credulity destroy all the other merit he

has; and he has all his life been a sacrifice to others, without ever receiving thanks, or doing one good action.

I will end this discourse with a speech which I heard Jack make to one of his creditors (of whom he deserved gentler usage) after lying a whole night in custody at his suit.

'Sir, your ingratitude for the many kindnesses I have done you, shall not make me unthankful for the good you have done me, in letting me see there is such a man as you in the world. I am obliged to you for the diffidence I shall have all the rest of my life: I shall hereafter trust no man so far as to be in his debt.' R.

N° 83. TUESDAY, JUNE 5, 1711.

——— Animum picturâ pascit inani.

[VIRG. Æn. i. 464.

And with the shadowy picture feeds his mind.

When the weather hinders me from taking my diversions without doors, I frequently make a little party with two or three select friends, to visit any thing curious that may be seen under covert. My principal entertainments of this nature are pictures, insomuch that when I have found the weather set in to be very bad, I have taken a whole day's journey to see a gallery that is furnished by the hands of great masters. By this means, when the heavens are filled with clouds, when the earth swims in rain, and all nature wears a louring countenance, I withdraw myself from these uncomfortable scenes into the vi-

sionary worlds of art; where I meet with shining landscapes, gilded triumphs, beautiful faces, and all those other objects that fill the mind with gay ideas, and disperse that gloominess which is apt to hang upon it in those dark disconsolate seasons.

I was some weeks ago in a course of these diversions; which had taken such an intire possession of my imagination, that they formed in it a short morning's dream, which I shall communicate to my reader, rather as the first sketch and outlines of a vision, than as a finished piece.

I dreamt that I was admitted into a long, spacious gallery, which had one side covered with pieces of all the famous painters who are now living, and the other with the works of the greatest masters that are dead.

On the side of the living, I saw several persons busy in drawing, colouring, and designing. On the side of the dead painters, I could not discover more than one person at work, who was exceedingly slow in his motions, and wonderfully nice in his touches.

I was resolved to examine the several artists that stood before me, and accordingly applied myself to the side of the living. The first I observed at work in this part of the gallery was Vanity, with his hair tied behind him in a ribbon, and dressed like a Frenchman. All the faces he drew were very remarkable for their smiles, and a certain smirking air which he bestowed indifferently on every age and degree of either sex. The *toujours gai* appeared even in his judges, bishops, and privy-counsellors. In a word, all his men were *petits maitres*, and all his women *coquettes*. The drapery of his figures was extremely well suited to his faces, and was made up of all the glaring colours that could be mixt together; every part of the dress was in a flut-

ter, and endeavoured to distinguish itself above the rest.

On the left hand of Vanity stood a laborious workman, who I found was his humble admirer, and copied after him. He was dressed like a German, and had a very hard name that sounded something like Stupidity.

The third artist that I looked over was Fantasque, dressed like a Venetian scaramouch. He had an excellent hand at chimera, and dealt very much in distortions and grimaces. He would sometimes affright himself with the phantoms that flowed from his pencil. In short, the most elaborate of his pieces was at best but a terrifying dream; and one could say nothing more of his finest figures, than that they were agreeable monsters.

The fourth person I examined was very remarkable for his hasty hand, which left his pictures so unfinished, that the beauty in the picture (which was designed to continue as a monument of it to posterity) faded sooner than in the person after whom it was drawn. He made so much haste to dispatch his business, that he neither gave himself time to clean his pencils, nor mix his colours. The name of this expeditious workman was Avarice.

Not far from this artist I saw another of a quite different nature, who was dressed in the habit of a Dutchman, and known by the name of Industry. His figures were wonderfully laboured. If he drew the portraiture of a man, he did not omit a single hair in his face; if the figure of a ship, there was not a rope among the tackle that escaped him. He had likewise hung a great part of the wall with night-pieces, that seemed to shew themselves by the candles which were lighted up in several parts of them; and were so inflamed by the sunshine which

accidentally fell upon them, that at first sight I could scarce forbear crying out 'Fire.'

The five foregoing artists were the most considerable on this side the gallery; there were indeed several others whom I had not time to look into. One of them, however, I could not forbear observing, who was very busy in retouching the finest pieces, though he produced no originals of his own. His pencil aggravated every feature that was before overcharged, loaded every defect, and poisoned every colour it touched. Though this workman did so much mischief on the side of the living, he never turned his eye towards that of the dead. His name was Envy.

Having taken a cursory view on one side of the gallery, I turned myself to that which was filled by the works of those great masters that were dead; when immediately I fancied myself standing before a multitude of spectators, and thousands of eyes looking upon me at once: for all before me appeared so like men and women, that I almost forgot they were pictures. Raphael's figures stood in one row, Titian's in another, Guido Rheni's in a third. One part of the wall was peopled by Hannibal Carrache, another by Correggio, and another by Rubens. To be short, there was not a great master among the dead who had not contributed to the embellishment of this side of the gallery. The persons that owed their being to these several masters, appeared all of them to be real and alive, and differed among one another only in the variety of their shapes, complexions and clothes; so that they looked like different nations of the same species.

Observing an old man (who was the same person I before mentioned, as the only artist that was at work on this side of the gallery) creeping up and

down from one picture to another, and retouching all the fine pieces that stood before me, I could not but be very attentive to all his motions. I found his pencil was so very light, that it worked imperceptibly, and after a thousand touches, scarce produced any visible effect in the picture on which he was employed. However, as he busied himself incessantly, and repeated touch after touch without rest or intermission, he wore off insensibly every little disagreeable gloss that hung upon a figure. He also added such a beautiful brown to the shades, and mellowness to the colours, that he made every picture appear more perfect than when it came fresh from the master's pencil. I could not forbear looking upon the face of this ancient workman, and immediately, by the long lock of hair upon his forehead, discovered him to be Time.

Whether it were because the thread of my dream was at an end I cannot tell, but upon my taking a survey of this imaginary old man, my sleep left me.

C.

N° 84. WEDNESDAY, JUNE 6, 1711.

——— Quis talia fando
Myrmidonum Dolopumve aut duri miles Ulyssei
Temperet à lachrymis?

VIRG. Æn. ii. 6.

Who can such woes relate, without a tear,
As stern Ulysses must have wept to hear?

LOOKING over the old manuscript wherein the private actions of Pharamond are set down by way of table-book, I found many things which gave me

great delight; and as human life turns upon the same principles and passions in all ages, I thought it very proper to take minutes of what passed in that age, for the instruction of this. The antiquary who lent me these papers, gave me a character of Eucrate the favourite of Pharamond, extracted from an author who lived in that court. The account he gives both of the prince and this his faithful friend, will not be improper to insert here, because I may have occasion to mention many of their conversations, into which these memorials of them may give light.

'Pharamond, when he had a mind to retire for an hour or two from the hurry of business and fatigue of ceremony, made a signal to Eucrate, by putting his hand to his face, placing his arm negligently on a window, or some such action as appeared indifferent to all the rest of the company. Upon such notice, unobserved by others (for their intire intimacy was always a secret) Eucrate repaired to his own apartment to receive the king. There was a secret access to this part of the court, at which Eucrate used to admit many whose mean appearance in the eyes of the ordinary waiters and door-keepers, made them be repulsed from other parts of the palace. Such as these were let in here by order of Eucrate, and had audiences of Pharamond. This entrance Pharamond called 'the gate of the unhappy,' and the tears of the afflicted who came before him, he would say, were bribes received by Eucrate; for Eucrate had the most compassionate spirit of all men living, except his generous master, who was always kindled at the least affliction which was communicated to him. In regard for the miserable, Eucrate took particular care that the common forms of distress, and the idle pretenders to sorrow, about courts, who wanted only supplies to luxury, should

never obtain favour by his means: but the distresses which arise from the many inexplicable occurrences that happen among men, the unaccountable alienation of parents from their children, cruelty of husbands to wives, poverty occasioned from shipwreck or fire, the falling out of friends. or such other terrible disasters, to which the life of man is exposed; in cases of this nature, Eucrate was the patron; and enjoyed this part of the royal favour so much without being envied, that it was never enquired into, by whose means what no one else cared for doing, was brought about.

'One evening when Pharamond came into the apartment of Eucrate, he found him extremely dejected; upon which he asked (with a smile that was natural to him) "What, is there any one too miserable to be relieved by Pharamond, that Eucrate is melancholy?" "I fear there is," answered the favourite: "A person without, of a good air, well dressed, and though a man in the strength of his life, seems to faint under some inconsolable calamity. All his features seem suffused with agony of mind; but I can observe in him, that it is more inclined to break away in tears, than rage. I asked him what he would have. He said he would speak to Pharamond. I desired his business. He could hardly say to me, Eucrate, carry me to the king, my story is not to be told twice; I fear I shall not be able to speak it at all." Pharamond commanded Eucrate to let him enter; he did so, and the gentleman approached the king with an air which spoke him under the greatest concern in what manner to demean himself. The king, who had a quick discerning, relieved him from the oppression he was under: and with the most beautiful complacency said to him, "Sir, do not add to that load of sorrow I see in your countenance the awe of my presence. Think

you are speaking to your friend. If the circumstances of your distress will admit of it, you shall find me so." To whom the stranger: "Oh, excellent Pharamond, name not a friend to the unfortunate Spinamont*. I had one but he is dead by my own hand; but, oh Pharamond, though it was by the hand of Spinamont, it was by the guilt of Pharamond. I come not, oh excellent prince, to implore your pardon; I come to relate my sorrow, a sorrow too great for human life to support; from henceforth shall all occurrences appear dreams, or short intervals of amusement, from this one affliction which has seized my very being. Pardon me, oh Pharamond, if my griefs give me leave, that I lay before you, in the anguish of a wounded mind, that you, good as you are, are guilty of the generous blood spilt this day by this unhappy hand. Oh that it had perished before that instant!" Here the stranger paused, and recollecting his mind, after some little meditation, he went on in a calmer tone and gesture as follows.

"There is an authority due to distress, and as none of human race is above the reach of sorrow, none should be above the hearing the voice of it; I am sure Pharamond is not. Know then, that I have this morning unfortunately killed in a duel, the man whom of all men living I most loved. I command myself too much in your royal presence, to say Pharamond gave me my friend! Pharamond has taken him from me! I will not say, shall the merciful Pharamond destroy his own subjects? Will the father of his country murder his people? But the merciful Pharamond does destroy his subjects, the father of his country does murder his people. Fortune is so

* Mr. Thornhill, the gentleman here alluded to, under the fictitious or translated name of Spinamont, killed Sir Cholmondley Deering, of Kent, bart. in a duel, May 9, 1711.

much the pursuit of mankind, that all glory and honour is in the power of a prince, because he has the distribution of their fortunes. It is therefore the inadvertency, negligence, or guilt of princes to let any thing grow into custom which is against their laws. A court can make fashion and duty walk together; it can never without the guilt of a court, happen, that it shall not be unfashionable to do what is unlawful. But alas! in the dominions of Pharamond, by the force of a tyrant custom, which is misnamed a point of honour, the duellist kills his friend whom he loves; and the judge condemns the duellist while he approves his behaviour. Shame is the greatest of all evils; what avail laws, when death only attends the breach of them, and shame obedience to them? As for me, oh Pharamond, were it possible to describe the nameless kinds of compunctions and tendernesses I feel, when I reflect upon the little accidents in our former familiarity, my mind swells into sorrow which cannot be resisted enough to be silent in the presence of Pharamond. (With that he fell into a flood of tears, and wept aloud.) Why should not Pharamond hear the anguish he only can relieve others from in time to come? Let him hear from me, what they feel who have given death by the false mercy of his administration, and form to himself the vengeance called for by those who have perished by his negligence." R.

N° 85. THURSDAY, JUNE 7, 1711.

Interdum speciosa locis, moratnque rectè
Fabula, nullius Veneris, sine pondere & arte,
Valdiùs oblectat populum, meliùsque moratur,
Quàm versus inopes rerum, nugæque canorœ.

HOR. Ars Poet. v 319.

When the sentiments and manners please,
And all the characters are wrought with ease,
Your Tale, tho' void of beauty, force, and art,
More strongly shall delight, and warm the heart;
Than where a lifeless pomp of verse appears,
And with sonorous trifles charms our ears.

FRANCIS.

It is the custom of the Mahometans, if they see any printed or written paper upon the ground, to take it up and lay it aside carefully, as not knowing but it may contain some piece of their Alcoran. I must confess I have so much of the Mussulman in me, that I cannot forbear looking into every printed paper which comes in my way, under whatsoever despicable circumstances it may appear; for as no mortal author, in the ordinary fate and vicissitude of things, knows to what use his works may some time or other be applied, a man may often meet with very celebrated names in a paper of tobacco. I have lighted my pipe more than once with the writings of a prelate; and know a friend of mine, who, for these several years, has converted the essays of a man of quality into a kind of fringe for his candlesticks. I remember in particular, after having read over a poem of an eminent author on a victory, I met with several fragments of it upon the next rejoicing day, which had been employed in

squibs and crackers, and by that means celebrated its subject in a double capacity. I once met with a page of Mr. Baxter under a Christmas-pye. Whether or no the pastry-cook had made use of it through chance or waggery, for the defence of that superstitious *viande*, I know not; but upon the perusal of it, I conceived so good an idea of the author's piety, that I bought the whole book. I have often profited by these accidental readings, and have sometimes found very curious pieces that are either out of print, or not to be met with in the shops of our London booksellers. For this reason, when my friends take a survey of my library, they are very much surprised to find upon the shelf of folios, two long band-boxes standing upright among my books; till I let them see that they are both of them lined with deep erudition and abstruse literature. I might likewise mention a paper-kite, from which I have received great improvement; and a hat-case which I would not exchange for all the beavers in Great-Britain. This my inquisitive temper, or rather impertinent humour of prying into all sorts of writing, with my natural aversion to loquacity, give me a good deal of employment when I enter any house in the country; for I cannot for my heart leave a room, before I have thoroughly studied the walls of it, and examined the several printed papers which are usually pasted upon them. The last piece that I met with upon this occasion gave me a most exquisite pleasure. My reader will think I am not serious, when I acquaint him that the piece I am going to speak of, was the old ballad of the Two Children in the Wood, which is one of the darling songs of the common people, and has been the delight of most Englishmen in some part of their age.

This song is a plain simple copy of nature, desti-

tute of the helps and ornaments of art. The tale of it a pretty tragical story, and pleases for no other reason but because it is a copy of nature. There is even a despicable simplicity in the verse; and yet because the sentiments appear genuine and unaffected, they are able to move the mind of the most polite reader with inward meltings of humanity and compassion. The incidents grow out of the subject, and are such as are the most proper to excite pity; for which reason the whole narration has something in it very moving, notwithstanding the author of it (whoever he was) has delivered it in such an abject phrase and poorness of expression, that the quoting any part of it would look like a design of turning it into ridicule. But though the language is mean, the thoughts, as I have before said, from one end to the other, are natural, and therefore cannot fail to please those who are not judges of language, or those who, notwithstanding they are judges of language, have a true and unprejudiced taste of nature. The condition, speech, and behaviour of the dying parents, with the age, innocence, and distress of the children, are set forth in such tender circumstances, that it is impossible for a reader of common humanity not to be affected with them. As for the circumstance of the robin-red-breast, it is indeed a little poetical ornament; and to shew the genius of the author amidst all his simplicity, it is just the same kind of fiction which one of the greatest of the Latin poets has made use of upon a parallel occasion; I mean that passage in Horace, where he describes himself when he was a child, fallen asleep in a desert wood, and covered with leaves by the turtles that took pity on him.

> ‘ *Me fabulosæ vulture in Appulo,*
> *Altricis extra limen Apuliæ,*

Ludo fatigatumque somno
Fronde novâ puerum palumbes
Texere———'

HOR. lib. iii.

Me when a child, as tir'd with play
Upon the Apulian hills I lay
In careless slumbers bound,
The gentle doves protecting found,
And cover'd me with myrtle leaves.

I have heard that the late Lord Dorset, who had the greatest wit tempered with the greatest candour, and was one of the finest critics as well as the best poets of his age, had a numerous collection of old English ballads, and took a particular pleasure in the reading of them. I can affirm the same of Mr. Dryden, and know several of the most refined writers of our present age who are of the same humour.

I might likewise refer my reader to Moliere's thoughts on this subject, as he has expressed them in the character of the *Misanthrope*; but those only who are endowed with a true greatness of soul and genius, can divest themselves of the little images of ridicule, and admire nature in her simplicity and nakedness. As for the little conceited wits of the age, who can only shew their judgment by finding fault, they cannot be supposed to admire these productions which have nothing to recommend them but the beauties of nature, when they do not know how to relish even those compositions that, with all the beauties of nature, have also the additional advantages of art. L.

N° 86. FRIDAY, JUNE 8, 1711.

Heu quàm difficile est crimen non prodere vultu!
OVID. Met. ii. 447.

How in the looks does conscious guilt appear!
ADDISON.

THERE are several arts which all men are in some measure masters of, without having been at the pains of learning them. Every one that speaks or reasons is a grammarian and a logician, though he may be wholly unacquainted with the rules of grammar or logic, as they are delivered in books and systems. In the same manner, every one is in some degree a master of that art which is generally distinguished by the name of Physiognomy; and naturally forms to himself the character or fortune of a stranger, from the features and lineaments of his face. We are no sooner presented to any one we never saw before, but we are immediately struck with the idea of a proud, a reserved, an affable or a good-natured man; and upon our first going into a company of strangers, our benevolence or aversion, awe or contempt, rises naturally towards several particular persons, before we have heard them speak a single word, or so much as know who they are.

Every passion gives a particular cast to the countenance, and is apt to discover itself in some feature or other. I have seen an eye curse for half an hour together, and an eye-brow call a man a scoundrel. Nothing is more common than for lovers to complain, resent, languish, despair, and die in dumb show. For my own part, I am so apt to frame a

notion of every man's humour or circumstances by his looks, that I have sometimes employed myself from Charing-Cross to the Royal-Exchange in drawing the characters of those who have passed by me. When I see a man with a sour rivell'd face, I cannot forbear pitying his wife: and when I meet with an open ingenuous countenance, think on the happiness of his friends, his family, and relations.

I cannot recollect the author of a famous saying to a stranger who stood silent in his company, 'Speak, that I may see thee.' But, with submission, I think we may be better known by our looks than by our words, and that a man's speech is much more easily disguised than his countenance. In this case, however, I think the air of the whole face is much more expressive than the lines of it. The truth of it is, the air is generally nothing else but the inward disposition of the mind made visible.

Those who have established physiognomy into an art, and laid down rules of judging men's tempers by their faces, have regarded the features much more than the air. Martial has a pretty epigram on this subject:

Crine ruber, niger ore, brevis pede, lumine læsus:
Rem magnam præstas, Zoile, si bonus es.

EPIG. liv. 12.

Thy beard and head are of a different dye;
Short of one foot, distorted in an eye:
With all these tokens of a knave complete,
Should'st thou be honest, thou'rt a devilish cheat.

I have seen a very ingenious author on this subject, who founds his speculations on the supposition, that as a man hath in the mould of his face a remote likeness to that of an ox, a sheep, a lion, a hog, or any other creature; he hath the same resemblance in the frame of his mind, and is subject

to those passions which are predominant in the creature that appears in his countenance. Accordingly he gives the prints of several faces that are of a different mould, and by a little overcharging the likeness, discovers the figures of these several kinds of brutal faces in human features *. I remember, in the life of the famous Prince of Conde, the writer observes, the face of that prince was like the face of an eagle, and that the prince was very well pleased to be told so. In this case therefore we may be sure, that he had in his mind some general implicit notion of this art of physiognomy which I have just now mentioned; and that when his courtiers told him his face was made like an eagle's, he understood them in the same manner as if they had told him, there was something in his looks, which shewed him to be strong, active, piercing, and of a royal descent. Whether or no the different motions of the animal spirits, in different passions, may have any effect on the mould of the face when the lineaments are pliable and tender, or whether the same kind of souls require the same kind of habitations, I shall leave to the consideration of the curious. In the mean time I think nothing can be more glorious than for a man to give the lie to his face, and to be an honest, just, good-natured man, and in spite of all those marks and signatures which nature seems to have set upon him for the contrary. This very often happens among those, who instead of being exasperated by their own looks, or envying the looks of others, apply themselves entirely to the cultivating of their minds, and getting those beauties which are more lasting, and more ornamental. I have seen many

* This doubtless refers to *Baptista della Porta*'s famous book *De humana Physiognomia:* which has run through many editions both in Latin and Italian. He died in 1615.

an amiable piece of deformity; and have observed a certain cheerfulness in as bad a system of features as ever was clapped together, which hath appeared more lovely than all the blooming charms of an insolent beauty. There is a double praise due to virtue, when it is lodged in a body that seems to have been prepared for the reception of vice; in many such cases the soul and the body do not seem to be fellows.

Socrates was an extraordinary instance of this nature. There chanced to be a great physiognomist in his time at Athens, who had made strange discoveries of men's tempers and inclinations by their outward appearances. Socrates's disciples, that they might put this artist to the trial, carried him to their master, whom he had never seen before, and did not know he was then in company with him. After a short examination of his face, the Physiognomist pronounced him the most lewd, libidinous, drunken old fellow that he had ever met with in his whole life. Upon which the disciples all burst out a laughing, as thinking they had detected the falsehood and vanity of his art. But Socrates told them, that the principles of his art might be very true, notwithstanding his present mistake; for that he himself was naturally inclined to those particular vices which the physiognomist had discovered in his countenance, but that he had conquered the strong dispositions he was born with, by the dictates of philosophy *.

We are indeed told by an ancient author †, that Socrates very much resembled Silenus in his face; which we find to have been very rightly observed from the statues and busts of both, that are still extant; as well as on several antique seals and pre-

* Cicer. Tusc. Qu. 5. et De Fato. † Plat. Conviv.

cious stones, which are frequently enough to be met with in the cabinets of the curious. But however observations of this nature may sometimes hold, a wise man should be particularly cautious how he gives credit to a man's outward appearance. It is an irreparable injustice we are guilty of towards one another, when we are prejudiced by the looks and features of those whom we do not know. How often do we conceive hatred against a person of worth, or fancy a man to be proud or ill-natured by his aspect, whom we think we cannot esteem too much when we are acquainted with his real character? Dr. Moore, in his admirable System of Ethics, reckons this particular inclination to take a prejudice against a man for his looks, among the smaller vices in morality, and, if I remember, gives it the name of a *prosopolepsia* *. L.

No 87. SATURDAY, JUNE 9, 1711.

———*Nimium ne crede colori.*

VIRG. Ecl. ii. 17.

Trust not too much to an enchanting face.

DRYDEN.

It has been the purpose of several of my Speculations to bring people to an unconcerned behaviour, with relation to their persons, whether beautiful or

* A Greek word, used in the N. T. Rom. ii 11, and Eph. vi. 9; where it is said that 'God is no respecter of persons.' Here it signifies a prejudice against a person formed from his countenance, &c. too hastily.

defective. As the secrets of the Ugly Club were exposed to the public, that men might see there were some noble spirits in the age, who are not at all displeased with themselves upon considerations which they had no choice in; so the discourse concerning Idols tended to lessen the value people put upon themselves from personal advantages and gifts of nature. As to the latter species of mankind, the beauties, whether male or female, they are generally the most untractable people of all others. You are so excessively perplexed with the particularities in their behaviour, that to be at ease, one would be apt to wish there were no such creatures. They expect so great allowances, and give so little to others, that they who have to do with them find in the main, a man with a better person than ordinary, and a beautiful woman might be very happily changed for such to whom nature has been less liberal. The handsome fellow is usually so much a gentleman, and the fine woman has something so becoming, that there is no enduring either of them. It has therefore been generally my choice to mix with cheerful ugly creatures, rather than gentlemen who are graceful enough to omit or do what they please; or beauties who have charms enough to do and say what would be disobliging in any but themselves.

Diffidence and presumption, upon account of our persons, are equally faults; and both arise from the want of knowing, or rather endeavouring to know ourselves, and for what we ought to be valued or neglected. But indeed I did not imagine these little considerations and coquetries could have the ill consequences as I find they have by the following letters of my correspondents, where it seems beauty is thrown into the accompt, in matters of sale, to those who receive no favour from the charmers.

'MR. SPECTATOR, June 4.

'AFTER I have assured you, I am in every respect one of the handsomest young girls about town, I need be particular in nothing but the make of my face, which has the misfortune to be exactly oval. This I take to proceed from a temper that naturally inclines me both to speak and hear.

'With this account you may wonder how I can have the vanity to offer myself as a candidate, which I now do, to a society, where the Spectator and Hecatissa have been admitted with so much applause. I don't want to be put in mind how very defective I am in every thing that is ugly: I am too sensible of my own unworthiness in this particular, and therefore I only propose myself as a foil to the club.

'You see how honest I have been to confess all my imperfections, which is a great deal to come from a woman, and what I hope you will encourage with the favour of your interest.

'There can be no objection made on the side of the matchless Hecatissa, since it is certain I shall be in no danger of giving her the least occasion of jealousy: and then a joint-stool in the very lowest place at the table, is all the honour that is coveted by

Your most humble
and obedient servant,
ROSALINDA.

'P. S. I have sacrificed my necklace to put into the public lottery against the common enemy. And last Saturday, about three o'clock in the afternoon, I began to patch indifferently on both sides of my face.'

'MR. SPECTATOR, London, June 7, 1711.

'UPON reading your late dissertation concerning idols, I cannot but complain to you that there are, in six or seven places of this city, coffee-houses kept by persons of that sisterhood. These idols sit and receive all day long the adoration of the youth within such and such districts. I know, in particular, goods are not entered as they ought to be at the custom-house, nor law-reports perused at the Temple, by reason of one beauty who detains the young merchants too long near 'Change, and another fair one who keeps the students at her house when they should be at study. It would be worth your while to see how the idolaters alternately offer incense to their idols, and what heart-burnings arise in those who wait for their turn to receive kind aspects from those little thrones, which all the company, but these lovers, call the bars. I saw a gentleman turn as pale as ashes, because an idol turned the sugar in a tea-dish for his rival, and carelessly called the boy to serve him, with a "Sirrah! why don't you give the gentleman the box to please himself?" Certain it is, that a very hopeful young man was taken with leads in his pockets below bridge, where he intended to drown himself, because his idol would wash the dish in which she had but just drank tea, before she would let him use it.

'I am, sir, a person past being amorous, and do not give this information out of envy or jealousy, but I am a real sufferer by it. These lovers take any thing for tea and coffee; I saw one yesterday surfeit to make his court, and all his rivals, at the same time, loud in the commendation of liquors

that went against every body in the room that was not in love. While these young fellows resign their stomachs with their hearts, and drink at the idol in this manner, we who come to do business, or talk politics, are utterly poisoned. They have also drams for those who are more enamoured than ordinary; and it is very common for such as are too low in constitution to ogle the idol upon the strength of tea, to fluster themselves with warmer liquors: thus all pretenders advance, as fast as they can, to a fever, or a diabetes. I must repeat to you, that I do not look with an evil eye upon the profit of the idols, or the diversions of the lovers; what I hope from this remonstrance, is only that we plain people may not be served as if we were idolaters; but that from the time of publishing this in your paper, the idols would mix ratsbane only for their admirers, and take more care of us who don't love them.

I am, SIR,
Yours,

R. T. T.'

No 88. MONDAY, JUNE 11, 1711.

Quid domini facient, audent cum talia fures?
VIRG. Ecl. iii. 16.

What will not masters do, when servants thus presume?

'MR. SPECTATOR, May 30, 1711.

'I HAVE no small value for your endeavours to lay before the world what may escape their observation, and yet highly conduces to their service. You have, I think, succeeded very well on many

subjects; and seem to have been conversant in very different scenes of life. But in the considerations of mankind, as a Spectator, you should not omit circumstances which relate to the inferior part of the world, any more than those which concern the greater. There is one thing in particular which I wonder you have not touched upon, and that is the general corruption of manners in the Servants of Great Britain. I am a man that have travelled and seen many nations, but have for seven years last past resided constantly in London, or within twenty miles of it. In this time I have contracted a numerous acquaintance among the best sort of people, and have hardly found one of them happy in their servants. This is matter of great astonishment to foreigners, and all such as have visited foreign countries; especially since we cannot but observe, that there is no part of the world where servants have those privileges and advantages as in England. They have no where else such plentiful diet, large wages, or indulgent liberty. There is no place wherein they labour less, and yet where they are so little respectful, more wasteful, more negligent, or where they so frequently change their masters. To this I attribute, in a great measure, the frequent robberies and losses which we suffer on the high road and in our own houses. That indeed which gives me the present thought of this kind is, that a careless groom of mine has spoiled me the prettiest pad in the world with only riding him ten miles; and I assure you, if I were to make a register of all the horses I have known thus abused by negligence of servants, the number would mount a regiment. I wish you would give us your observations, that we may know how to treat these rogues, or that we masters may enter into measures to reform them.

Pray give us a speculation in general about servants, and you make me

Yours,

PHILO-BRITANNICUS.

'P. S. Pray do not omit the mention of grooms in particular.'

This honest gentleman, who is so desirous that I should write a satire upon grooms, has a great deal of reason for his resentment; and I know no evil which touches all mankind so much as this of the misbehaviour of servants.

The complaint of this letter runs wholly upon men-servants; and I can attribute the licentiousness which has at present prevailed among them, to nothing but what an hundred before me have ascribed it to, the custom of giving board-wages. This one instance of false œconomy is sufficient to debauch the whole nation of servants, and makes them as it were but for some part of their time in that quality. They are either attending in places where they meet and run into clubs, or else if they wait at taverns, they eat after their masters, and reserve their wages for other occasions. From hence it arises, that they are but in a lower degree what their masters themselves are; and usually affect an imitation of their manners: and you have in liveries, beaux, fops, and coxcombs, in as high perfection as among people that keep equipages. It is a common humour among the retinue of people of quality, when they are in their revels, that is when they are out of their masters' sight, to assume in a humorous way the names and titles of those whose liveries they wear. By which means characters and distinctions become so familiar to them, that it is to this, among other

causes, one may impute a certain insolence among our servants, that they take no notice of any gentleman, though they know him ever so well, except he is an acquaintance of their master's.

My obscurity and taciturnity leave me at liberty without scandal, to dine if I think fit, at a common ordinary, in the meanest as well as the most sumptuous house of entertainment.—Falling in the other day at a victualling-house near the house of peers, I heard the maid come down and tell the landlady at the bar, that my lord bishop swore he would throw her out at window, if she did not bring up more mild beer, and that my lord duke would have a double mug of purl. My surprise was increased, in hearing loud and rustic voices speak and answer to each other upon the public affairs, by the names of the most illustrious of our nobility; till of a sudden one came running in, and cried the house was rising. Down came all the company together and away! The alehouse was immediately filled with clamour, and scoring one mug to the marquis of such a place, oil and vinegar to such an earl, three quarts to my new lord for wetting his title, and so forth. It is a thing too notorious to mention the crowds of servants, and their insolence, near the courts of justice, and the stairs towards the supreme assembly, where there is an universal mockery of all order, such riotous clamour and licentious confusion, that one would think the whole nation lived in jest, and that there were no such thing as rule and distinction among us.

The next place of resort, wherein the servile world are let loose, is at the entrance of Hyde Park, while the gentry are at the ring. Hither people bring their lacqueys out of state, and here it is that all they say at their tables, and act in their houses, is communicated to the whole town. There are

men of wit in all conditions of life; and mixing with these people at their diversions, I have heard coquettes and prudes as well rallied, and insolence and pride exposed, (allowing for their want of education) with as much humour and good sense, as in the politest companies. It is a general observation, that all dependents run in some measure into the manners and behaviour of those whom they serve. You shall frequently meet with lovers and men of intrigue among the lacqueys as well as at White's or in the side-boxes. I remember some years ago an instance of this kind. A footman to a captain of the guards used frequently, when his master was out of the way, to carry on amours and make assignations in his master's clothes. The fellow had a very good person, and there are very many women that think no further than the outside of a gentleman: besides which, he was almost as learned a man as the colonel * himself: I say, thus qualified, the follow could scrawl *billet-doux* so well, and furnish a conversation on the common topics, that he had, as they call it, a great deal of good business on his hands. It happened one day, that coming down a tavern stairs in his master's fine guard-coat with a well-dressed woman masked, he met the colonel coming up with other company; but with a ready assurance he quitted his lady, came up to him and said, 'Sir, I know you have too much respect for yourself to cane me in this honourable habit. But you see there is a lady in the case, and I hope on that score also, you will put off your anger till I have told you all another time.' After a little pause the colonel cleared up his countenance, and with an air of familiarity whispered his man apart, 'Sirrah,

* In the Spect. in folio, and in the edit. of 1712 in 8vo. this officer is stiled both captain and colonel.

bring the lady with you to ask pardon for you:' then aloud, 'Look to it, Will, I'll never forgive you else.' The fellow went back to his mistress, and telling her, with a loud voice and an oath, that was the honestest fellow in the world, conveyed her to an hackney-coach.

But the many irregularities committed by servants in the places above-mentioned, as well as in theatres, of which masters are generally the occasions, are too various not to need being resumed on another occasion. R.

No 89. TUESDAY, JUNE 12, 1711.

——Petite hinc, juvenesque senesque,
Finem animo certum, miserisque viatica canis.
Cras hoc fiet. Idem cras fiet. Quid? quasi magnum,
Nempe diem donas? sed cùm lux altera venit,
Jam cras hesternum consumpsimus; ecce aliud cras
Egerit hos annos, & semper paulum erit ultra.
Nam quamvis prope te, quamvis temone sub uno,
Vertentem sese frustrà sectabere canthum.

PERS. Sat. v. 64.

Pers. From thee both old and young, with profit learn
The bounds of good and evil to discern.
Corn. Unhappy he, who does this work adjourn,
And to to-morrow wou'd the search delay:
His lazy morrow will be like to-day.
Pers. But is one day of ease too much to borrow?
Corn. Yes, sure; for yesterday was once to-morrow.
That yesterday is gone, and nothing gain'd;
And all thy fruitless days will thus be drain'd:
For thou hast more to-morrows yet to ask,
And wilt be ever to begin thy task;
Who, like the hindmost chariot-wheels, are curst,
Still to be near, but ne'er to reach the first.

DRYDEN.

As my correspondents upon the subject of love are very numerous, it is my design, if possible, to range them under several heads, and address myself to them at different times. The first branch of them, to whose service I shall dedicate this paper, are those that have to do with women of dilatory tempers, who are for spinning out the time of courtship to an immoderate length, without being able either to close with their lovers, or to dismiss them. I have many letters by me filled with complaints against this sort of women. In one of them no less

a man than a brother of the coif* tells me, that he began his suit *vicesimo nono Caroli secundi*, before he had been a twelvemonth at the Temple; that he prosecuted it for many years after he was called to the bar; that at present he is a serjeant at law; and notwithstanding he hoped that matters would have been long since brought to an issue, the fair one still demurs.—I am so well pleased with this gentleman's phrase, that I shall distinguish this sect of women by the title of Demurrers. I find by another letter from one that calls himself Thyrsis, that his mistress has been demurring above these seven years. But among all my plaintiffs of this nature, I most pity the unfortunate Philander, a man of a constant passion and plentiful fortune, who sets forth that the timorous and irresolute Sylvia has demurred till she is past child-bearing. Strephon appears by his letter to be a very choleric lover, and irrevocably smitten with one that demurs out of self-interest. He tells me with great passion that she has bubbled him out of his youth; that she drilled him on to five and fifty, and that he verily believes she will drop him in his old age, if she can find her account in another. I shall conclude this narrative with a letter from honest Sam Hopewell, a very pleasant fellow, who it seems has at last married a Demurrer. I must only premise, that Sam, who is a very good bottle-companion, has been the diversion of his friends, upon account of his passion, ever since the year one thousand six hundred and eighty-one.

'DEAR SIR,

'You know very well my passion for Mrs. Martha, and what a dance she has led me. She took me out at the age of two and twenty, and

* i. e. A serjeant at law.

dodged with me above thirty years. I have loved her till she is is grown as grey as a cat, and am with much ado become the master of her person, such as it is at present. She is however in my eye a very charming old woman. We often lament that we did not marry sooner, but she has nobody to blame for it but herself. You know very well that she would never think of me whilst she had a tooth in her head. I have put the date of my passion *(anno amoris trigesimo primo)* instead of a posy on my wedding ring. I expect you should send me a congratulatory letter, or if you please, an epithalamium upon this occasion.

Mrs. Martha's and your's eternally,

SAM HOPEWELL.'

In order to banish an evil out of the world, that does not only produce great uneasiness to private persons, but has also a very bad influence on the public, I shall endeavour to show the folly of demurrage from two or three reflections which I earnestly recommend to the thoughts of my fair readers.

First of all I would have them seriously think on the shortness of their time. Life is not long enough for a coquette to play all her tricks in. A timorous woman drops into her grave before she has done deliberating. Were the age of man the same that it was before the flood, a lady might sacrifice half a century to a scruple, and be two or three ages in demurring. Had she nine hundred years good, she might hold out to the conversion of the Jews before she thought fit to be prevailed upon. But, alas! she ought to play her part in haste, when she considers that she is suddenly to quit the stage, and make room for others.

In the second place, I would desire my female readers to consider, that as the term of life is short,

that of beauty is much shorter. The finest skin wrinkles in a few years, and loses the strength of its colourings so soon, that we have scarce time to admire it. I might embellish this subject with roses and rainbows, and several other ingenious conceits, which I may possibly reserve for another opportunity.

There is a third consideration which I would likewise recommend to a demurrer, and that is the great danger of her falling in love when she is about threescore, if she cannot satisfy her doubts and scruples before that time. There is a kind of latter spring, that sometimes gets into the blood of an old woman, and turns her into a very odd sort of an animal. I would therefore have the Demurrer consider what a strange figure she will make, if she chances to get over all difficulties, and comes to a final resolution, in that unseasonable part of her life.

I would not however be understood, by any thing I have here said, to discourage that natural modesty in the sex, which renders a retreat from the first approaches of a lover both fashionable and graceful. All that I intend is, to advise them, when they are prompted by reason and inclination, to demur only out of form, and so far as decency requires. A virtuous woman should reject the first offer of marriage, as a good man does that of a bishoprick; but I would advise neither the one nor the other to persist in refusing what they secretly approve. I would in this particular propose the example of Eve to all her daughters, as Milton has represented her in the following passage, which I cannot forbear transcribing intire, though only the twelve last lines are to my present purpose.

> The rib he form'd and fashion'd with his hands;
> Under his forming hands a creature grew,
> Man-like, but different sex; so lovely fair,

That what seem'd fair in all the world, seem'd now
Mean, or in her summ'd up, in her contain'd,
And in her looks; which from that time infus'd
Sweetness into my heart, unfelt before:
And into all things from her air inspir'd
The spirit of love and amorous delight.
She disappear'd, and left me dark; I wak'd
To find her, or for ever to deplore
Her loss, and other pleasures all abjure:
When out of hope, behold her, not far off,
Such as I saw her in my dream, adorn'd
With what all earth or heaven could bestow
To make her amiable. On she came,
Led by her heavenly Maker, tho' unseen,
And guided by his voice, nor uninformed
Of nuptial sanctity and marriage rites:
Grace was in all her steps, Heaven in her eye,
In every gesture dignity and love.
I, overjoy'd, could not forbear aloud;
"This turn hath made amends: thou hast fulfill'd
Thy words, Creator bounteous and benign!
Giver of all things fair; but fairest this
Of all thy gifts, nor enviest. I now see
Bone of my bone, flesh of my flesh, myself."
She heard me thus, and tho' divinely brought,
Yet innocence and virgin modesty,
Her virtue, and the conscience of her worth,
That would be woo'd, and not unsought be won,
Not obvious, not obtrusive, but retir'd
The more desirable, or to say all,
Nature herself, though pure of sinful thought,
Wrought in her so, that seeing me she turn'd.
I follow'd her: she what was honour knew,
And with obsequious majesty approv'd
My pleaded reason. To the nuptial bower
I led her blushing like the morn———

PARADISE LOST, viii. 469—511.

L.

N° 90. WEDNESDAY, JUNE 13, 1711.

———*Magnus sine viribus ignis*
Incassum furit———

VIRG. Georg. iii. 99.

In all the rage of impotent desire,
They feel a quenchless flame, a fruitless fire.

THERE is not, in my opinion, a consideration more effectual to extinguish inordinate desires in the soul of man, than the notions of Plato and his followers upon that subject. They tell us, that every passion which has been contracted by the soul during her residence in the body, remains with her in a separate state; and that the soul in the body, or out of the body, differs no more than the man does from himself when he is in his house, or in open air. When therefore the obscene passions in particular have once taken root, and spread themselves in the soul, they cleave to her inseparably, and remain in her for ever, after the body is cast off and thrown aside. As an argument to confirm this their doctrine, they observe, that a lewd youth who goes on in a continued course of voluptuousness, advances by degrees into a libidinous old man; and that the passion survives in the mind when it is altogether dead in the body; nay, that the desire grows more violent, and (like all other habits) gathers strength by age, at the same time that it has no power of executing its own purposes. If, say they, the soul is the most subject to these passions at a time when it has the least instigations from the body, we may well suppose she will still retain them when she is entirely divested of it. The

very substance of the soul is festered with them, the gangrene is gone too far to be ever cured; the inflammation will rage to all eternity.

In this therefore (says the Platonists) consists the punishment of a voluptuous man after death. He is tormented with desires which it is impossible for him to gratify; solicited by a passion that has neither objects nor organs adapted to it. He lives in a state of invincible desire and impotence, and always burns in the pursuit of what he always despairs to possess. It is for this reason (says Plato) that the souls of the dead appear frequently in cemeteries, and hover about the places where their bodies are buried, as still hankering after their old brutal pleasures, and desiring again to enter the body that gave them an opportunity of fulfilling them.

Some of our most eminent divines have made use of this Platonic notion, so far as it regards the subsistence of our passions after death, with great beauty and strength of reason. Plato indeed carries the thought very far when he grafts upon it his opinion of ghosts appearing in places of burial. Though, I must confess, if one did believe that the departed souls of men and women wandered up and down these lower regions, and entertained themselves with the sight of their species, one could not devise a more proper hell for an impure spirit than that which Plato has touched upon.

The ancients seem to have drawn such a state of torments in the description of Tanta'us, who was punished with the rage of an eternal thirst, and set up to the chin in water that fled from his lips whenever he attempted to drink it.

Virgil, who has cast the whole system of Platonic philosophy, so far as it relates to the soul of man, into beautiful allegories, in the sixth book of his Æneid

gives us the punishment of a voluptuary after death, not unlike that which we are here speaking of:

————Lucent genialibus altis
Aurea fulcra toris, epulæque ante ora paratæ
Regifico luxu: furiarum maxima juxta
Accubat, & manibus prohibet contingere mensas;
Exurgitque facem attollens, atque intonat ore.

They lie below on golden beds display'd,
And genial feasts with regal pomp are made:
The queen of furies by their side is set,
And snatches from their mouths the untasted meat;
Which if they touch, her hissing snakes she rears,
Tossing her torch, and thundering in their ears.
DRYDEN.

That I may a little alleviate the severity of this my speculation (which otherwise may lose me several of my polite readers), I shall translate a story that has been quoted upon another occasion by one of the most learned men of the present age, as I find it in the original. The reader will see it is not foreign to my present subject, and I dare say will think it a lively representation of a person lying under the torments of such a kind of tantalism, or Platonic hell, as that which we have now under consideration. Monsieur Pontignan, speaking of a love-adventure that happened to him in the country, gives the following account of it *.

'When I was in the country last summer, I was often in company with a couple of charming women, who had all the wit and beauty one could desire in female companions, with a dash of coquetry, that from time to time gave me a great many agreeable

* The substance of the story here paraphrased, is taken from a little book entitled Academie Galante, printed at Paris and in Holland in 1682, and afterwards at Amst. in 1708. See that edit. p. 125; and first Dutch edit. p. 160.

torments. I was, after my way, in love with both of them, and had such frequent opportunities of pleading my passion to them when they were asunder, that I had reason to hope for particular favours from each of them. As I was walking one evening in my chamber with nothing about me but my night-gown, they both came into my room, and told me they had a very pleasant trick to put upon a gentleman that was in the same house, provided I would bear a part in it. Upon this they told me such a plausible story, that I laughed at their contrivance, and agreed to do whatever they should require of me. They immediately began to swaddle me up in my night gown with long pieces of linen, which they folded about me till they had wrapt me in above an hundred yards of swathe. My arms were pressed to my sides, and my legs closed together by so many wrappers one over another, that I looked like an Ægyptian mummy. As I stood bolt upright upon one end in this antique figure, one of the ladies burst out a laughing. "And now Pontignan," says she, "we intend to perform the promise that we find you have extorted from each of us. You have often asked the favour of us, and I dare say you are a better bred cavalier than to refuse to go to bed to two ladies that desire it of you." After having stood a fit of laughter, I begged them to uncase me, and do with me what they pleased. "No, no," said they, "we like you very well as you are;" and upon that ordered me to be carried to one of their houses, and put to bed in all my swaddles. The room was lighted up on all sides: and I was laid very decently between a pair of sheets, with my head (which was indeed the only part I could move) upon a very high pillow: this was no sooner done, but my two female friends came into bed to me in their finest night-clothes.

You may easily guess at the condition of a man that saw a couple of the most beautiful women in the world undrest and a-bed with him, without being able to stir hand or foot. I begged them to release me, and struggled all I could to get loose, which I did with so much violence, that about midnight they both leaped out of the bed, crying out they were undone. But seeing me safe, they took their posts again, and renewed their raillery. Finding all my prayers and endeavours were lost, I composed myself as well as I could, and told them, that if they would not unbind me, I would fall asleep between them, and by that means disgrace them for ever. But alas! this was impossible; could I have been disposed to it, they would have prevented me by several little ill-natured caresses and endearments which they bestowed upon me. As much devoted as I am to womankind, I would not pass such another night to be master of the whole sex. My reader will doubtless be curious to know what became of me the next morning. Why truly my bedfellows left me about an hour before day, and told me, if I would be good and lie still, they would send somebody to take me up as soon as it was time for me to rise. Accordingly about nine o'clock in the morning an old woman came to unswathe me. I bore all this very patiently, being resolved to take my revenge of my tormentors, and to keep no measures with them as soon as I was at liberty; but upon asking my old woman what was become of the two ladies, she told me she believed they were by that time within sight of Paris, for that they went away in a coach and six before five o'clock in the morning.' L.

No 91. THURDSAY, JUNE 14, 1711.

In furias ignemque ruunt: amor omnibus idem.
VIRG. Georg. iii. 244.

They rush into the flame;
For love is lord of all, and is in all the same.
DRYDEN.

THOUGH the subject I am now going upon would be much more properly the foundation of a comedy, I cannot forbear inserting the circumstances which pleased me in the account a young lady gave me of the loves of a family in town, which shall be nameless; or rather, for the better sound and elevation of the history, instead of Mr. and Mrs. such-a-one, I shall call them by feigned names. Without further preface, you are to know, that within the liberties of the city of Westminster lives the Lady Honoria, a widow about the age of forty, of a healthy constitution, gay temper, and elegant person. She dresses a little too much like a girl, affects a childish fondness in the tone of her voice, sometimes a pretty sullenness in the leaning of her head, and now and then a down-cast of her eyes on her fan. Neither her imagination nor her health would ever give her to know that she is turned of twenty; but that in the midst of these pretty softnesses, and airs of delicacy and attraction, she has a tall daughter within a fortnight of fifteen, who impertinently comes into the room, and towers so much towards woman, that her mother is always checked by her presence, and every charm of Honoria droops at the entrance of Flavia. The agreeable Flavia would be what she is not, as well as her mother Honoria; but all their

beholders are more partial to an affectation of what a person is growing up to, than of what has been already enjoyed, and is gone for ever. It is therefore allowed to Flavia to look forward, but not to Honoria to look back. Flavia is no way dependent on her mother with relation to her fortune, for which reason they live almost upon an equality in conversation; and as Honoria has given Flavia to understand, that it is ill-bred to be always calling mother, Flavia is as well pleased never to be called child. It happens by this means, that these ladies are generally rivals in all places where they appear; and the words mother and daughter never pass between them but out of spite. Flavia one night at a play observing Honoria draw the eyes of several in the pit, called to a lady who sat by her, and bid her ask her mother to lend her her snuff-box for one moment. Another time, when a lover of Honoria was on his knees beseeching the favour to kiss her hand, Flavia rushing into the room, kneeled down by him and asked her blessing. Several of these contradictory acts of duty have raised between them such a coldness, that they generally converse when they are in mixed company by way of talking at one another, and not to one another. Honoria is ever complaining of a certain sufficiency in the young women of this age, who assume to themselves an authority of carrying all things before them, as if they were possessors of the esteem of mankind, and all who were but a year before them in the world, were neglected or deceased. Flavia, upon such a provocation, is sure to observe, that there are people who can resign nothing, and know not how to give up what they know they cannot hold; that there are those who will not allow youth their follies, not because they are themselves past them, but

because they love to continue in them. These beauties rival each other on all occasions, not that they have always had the same lovers, but each has kept up a vanity to show the other the charms of her lover. Dick Crastin and Tom Tulip, among many others, have of late been pretenders in this family: Dick to Honoria, Tom to Flavia. Dick is the only surviving beau of the last age, and Tom almost the only one that keeps up that order of men in this.

I wish I could repeat the little circumstances of a conversation of the four lovers with the spirit in which the young lady I had my account from, represented it at a visit where I had the honour to be present; but it seems Dick Crastin, the admirer of Honoria, and Tom Tulip, the pretender to Flavia, were purposely admitted together by the ladies, that each might shew the other that her lover had the superiority in the accomplishments of that sort of creature whom the sillier part of women call a fine gentleman. As this age has a much more gross taste in courtship, as well as in every thing else, than the last had, these gentlemen are instances of it in their different manner of application. Tulip is ever making allusions to the vigour of his person, the sinewy force of his make; while Crastin professes a wary observation of the turns of his mistress's mind. Tulip gives himself the air of a resistless ravisher, Crastin practises that of a skilful lover. Poetry is the inseparable property of every man in love; and as men of wit write verses on those occasions, the rest of the world repeat the verses of others. These servants of the ladies were used to imitate their manner of conversation, and allude to one another, rather than interchange discourse in what they said when they met. Tulip

the other day seized his mistress's hand, and repeated out of Ovid's Art of Love,

> 'Tis I can in soft battles pass the night,
> Yet rise next morning vigorous for the fight,
> Fresh as the day, and active as the light.

Upon hearing this, Crastin, with an air of deference, played with Honoria's fan, and repeated,

> Sedley has that prevailing gentle art,
> That can with a resistless charm impart
> The loosest wishes to the chastest heart:
> Raise such a conflict, kindle such a fire,
> Between declining virtue and desire,
> Till the poor vanquish'd maid dissolves away
> In dreams all night, in sighs and tears all day *.

When Crastin had uttered these verses with a tenderness which at once spoke passion and respect, Honoria cast a triumphant glance at Flavia, as exulting in the elegance of Crastin's courtship, and upbraiding her with the homeliness of Tulip's. Tulip understood the reproach, and in return began to applaud the wisdom of old amorous gentlemen, who turned their mistress's imagination as far as possible from what they had long themselves forgot, and ended his discourse with a sly commendation of the doctrine of Platonic love; at the same time he ran over, with a laughing eye, Crastin's thin legs, meagre looks, and spare body. The old gentleman immediately left the room with some disorder, and the conversation fell upon untimely passion, after-love, and unseasonable youth. Tulip sung, danced, moved before the glass, led his mistress half a minuet, hummed

> Celia the fair, in the bloom of fifteen!

* These verses on Sir Charles Sedley are from Lord Rochester's Imitation of Horace, 1 Sat. x.

when there came a servant with a letter to him, which was as follows;

'SIR,

'I UNDERSTAND very well what you meant by your mention of Platonic love. I shall be glad to meet you immediately in Hyde-park, or behind Montague-house, or attend you to Barn-elms, or any other fashionable place that's fit for a gentleman to die in, that you shall appoint for,

SIR,

Your most humble servant,

RICHARD CRASTIN.'

Tulip's colour changed at the reading of this epistle; for which reason his mistress snatched it to read the contents. While she was doing so, Tulip went away; and the ladies now agreeing in a common calamity, bewailed together the danger of their lovers. They immediately undressed to go out, and took hackneys to prevent mischief: but, after alarming all parts of the town, Crastin was found by his widow in his pumps at Hyde-park, which appointment Tulip never kept, but made his escape into the country. Flavia tears her hair for his inglorious safety, curses and despises her charmer, and is fallen in love with Crastin: which is the first part of the history of the rival mother. R.

N° 92. FRIDAY, JUNE 15, 1711.

——Convivæ propè dissentire videntur,
Poscentes vario multùm diversa palato;
Quid dem? Quid non dem?

HOR. 2 Ep. ii. 61.

IMITATED.

——What would you have me do,
When out of twenty I can please not two?—
One likes the pheasant's wing, and one the leg;
The vulgar boil, the learned roast an egg;
Hard task, to hit the palate of such guests.

POPE.

LOOKING over the late packets of letters which have been sent to me, I found the following one,

'MR. SPECTATOR,

'YOUR paper is a part of my tea-equipage; and my servant knows my humour so well, that calling for my breakfast this morning (it being past my usual hour), she answered, the Spectator was not yet come in; but that the tea-kettle boiled, and she expected it every moment. Having thus in part signified to you the esteem and veneration which I have for you, I must put you in mind of the catalogue of books which you have promised to recommend to our sex; for I have deferred furnishing my closet with authors, till I receive your advice in this particular, being your daily disciple and humble servant,

LEONORA.'

In answer to my fair disciple, whom I am very proud of, I must acquaint her and the rest of my readers, that since I have called out for help in my catalogue of a lady's library, I have received many letters upon that head, some of which I shall give an account of.

In the first class I shall take notice of those which come to me from eminent booksellers, who every one of them mention with respect the authors they have printed, and consequently have an eye to their own advantage more than to that of the ladies. One tells me, that he thinks it absolutely necessary for women to have true notions of right and equity, and that therefore they cannot peruse a better book than Dalton's Country Justice. Another thinks they cannot be without The Complete Jockey. A third observing the curiosity and desire of prying into secrets, which he tells me is natural to the fair sex, is of opinion this female inclination, if well directed, might turn very much to their advantage, and therefore recommends to me Mr. Mede upon the Revelations. A fourth lays it down as an unquestioned truth, that a lady cannot be thoroughly accomplished who has not read The secret Treaties and Negociations of Marshal d'Estrades. Mr. Jacob Tonson, junior, is of opinion, that Bayle's Dictionary might be of very great use to the ladies, in order to make them general scholars. Another, whose name I have forgotten, thinks it highly proper that every woman with child should read Mr. Wall's History of Infant Baptism; as another is very importunate with me to recommend to all my female readers The finishing Stroke; being a Vindication of the Patriarchal Scheme, &c.

In the second class I shall mention books which are recommended by husbands, if I may believe the

writers of them. Whether or no they are real husbands or personated ones, I cannot tell; but the books they recommend are as follow. A paraphrase on the History of Susannah. Rules to keep Lent. The Christian's Overthrow prevented. A Dissuasive from the Play-house. The Virtues of Camphire, with Directions to make Camphire Tea. The Pleasure of a Country Life. The Government of the Tongue. A letter dated from Cheapside, desires me that I would advise all young wives to make themselves mistresses of Wingate's Arithmetic, and concludes with a Postscript, that he hopes I will not forget The Countess of Kent's Receipts.

I may reckon the ladies themselves as a third class among these my correspondents and privy-counsellors. In a letter from one of them, I am advised to place Pharamond * at the head of my catalogue, and if I think proper to give the second place to Cassandra †. Coquetilla begs me not to think of nailing women upon their knees with manuals of devotion, nor of scorching their faces with books of housewifery. Florella desires to know if there are any books written against prudes, and intreats me, if there are, to give them a place in my library. Plays of all sorts have their several advocates: All for Love is mentioned in above fifteen letters; Sophonisba, or Hannibal's Overthrow, in a dozen; The Innocent Adultery is likewise highly approved of: Mithridates, King of Pontus, has many friends; Alexander the Great and Aurengzebe have the same number of voices; but Theodosius, or the Force of Love, carries it from all the rest.

* † Two celebrated French romances, written by M. La Calprenede.

I should in the last place, mention such books as have been proposed by men of learning, and those who appear competent judges of this matter, and must here take occasion to thank A. B. whoever it is that conceals himself under these two letters, for his advice upon this subject. But as I find the work I have undertaken to be very difficult, I shall defer the executing of it till I am further acquainted with the thoughts of my judicious contemporaries, and have time to examine the several books they offer to me: being resolved, in an affair of this moment, to proceed with the greatest caution.

In the mean while, as I have taken the ladies under my particular care, I shall make it my business to find out in the best authors, ancient and modern, such passages as may be for their use, and endeavour to accommodate them as well as I can to their taste; not questioning but the valuable part of the sex will easily pardon me, if from time to time I laugh at those little vanities and follies which appear in the behaviour of some of them, and which are more proper for ridicule than a serious censure. Most books being calculated for male readers, and generally written with an eye to men of learning, makes a work of this nature the more necessary; besides, I am the more encouraged, because I flatter myself that I see the sex daily improving by these my speculations. My fair readers are already deeper scholars than the beaus. I could name some of them who talk much better than several gentlemen that make a figure at Will's; and as I frequently receive letters from the fine ladies and pretty fellows, I cannot but observe that the former are superior to the other not only in the sense, but in the spelling. This cannot but have a good effect upon the female world, and keep them from being charmed by those

empty coxcombs that have hitherto been admired among the women, though laughed at among the men.

I am credibly informed that Tom Tattle passes for an impertinent fellow, that Will Trippet begins to be smoked, and that Frank Smoothly himself is within a month of a coxcomb, in case I think fit to continue this paper. For my part, as it is my business in some measure to detect such as would lead astray weak minds by their false pretences to wit and judgment, humour and gallantry, I shall not fail to lend the best light I am able to the fair sex for the continuation of these their discoveries.

L.

No 93. SATURDAY, JUNE 16, 1711.

——————————Spatio brevi
Spem longam reseces: dum loquimur, fugerit invida
Ætas: carpe diem, quàm minimum credula postero.
HOR. 1 Od. xi. 6.

Thy lengthen'd hopes with prudence bound
Proportion'd to the flying hour:
While thus we talk in careless ease,
The envious moments wing their flight;
Instant the fleeting pleasure seize,
Nor trust to-morrow's doubtful light.
FRANCIS.

We all of us complain of the shortness of time, saith Seneca, and yet have much more than we know what to do with. Our lives, says he, are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining our days are few, and acting as though there would be

no end of them. That noble philosopher has described our inconsistency with ourselves in this particular, by all those various turns of expression and thought which are peculiar to his writings.

I often consider mankind as wholly inconsistent with itself in a point that bears some affinity to the former. Though we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be at age, then to be a man of business, then to make up an estate, then to arrive at honours, then to retire. Thus although the whole life is allowed by every one to be short, the several divisions of it appear long and tedious. We are for lengthening our span in general, but would fain contract the parts of which it is composed. The usurer would be very well satisfied to have all the time annihilated that lies between the present moment and next quarter-day. The politician would be contented to lose three years in his life, could he place things in the posture which he fancies they will stand in after such a revolution of time. The lover would be glad to strike out of his existence all the moments that are to pass away before the happy meeting. Thus, as fast as our time runs, we should be very glad in most parts of our lives that it ran much faster than it does. Several hours of the day hang upon our hands, nay we wish away whole years; and travel through time as through a country filled with many wild and empty wastes, which we would fain hurry over, that we may arrive at those several little settlements or imaginary points of rest which are dispersed up and down in it.

If we divide the life of most men into twenty parts, we shall find that at least nineteen of them are mere gaps and chasms, which are neither filled with pleasure nor business. I do not however in-

clude in this calculation the life of those men who are in a perpetual hurry of affairs, but of those only who are not always engaged in scenes of action; and I hope I shall not do an unacceptable piece of service to these persons, if I point out to them certain methods for the filling up their empty spaces of life. The methods I shall propose to them are as follow.

The first is the exercise of virtue, in the most general acceptation of the word. The particular scheme which comprehends the social virtues, may give employment to the most industrious temper, and find a man in business more than the most active station of life. To advise the ignorant, relieve the needy, comfort the afflicted, are duties that fall in our way almost every day of our lives. A man has frequent opportunities of mitigating the fierceness of a party; of doing justice to the character of a deserving man; of softening the envious, quieting the angry, and rectifying the prejudiced; which are all of them employments suited to a reasonable nature, and bring great satisfaction to the person who can busy himself in them with discretion.

There is another kind of virtue that may find employment for those retired hours in which we are altogether left to ourselves, and destitute of company and conversation; I mean that intercourse and communication which every reasonable creature ought to maintain with the great Author of his being. The man who lives under an habitual sense of the divine presence keeps up a perpetual cheerfulness of temper, and enjoys every moment the satisfaction of thinking himself in company with his dearest and best of friends. The time never lies heavy upon him: it is impossible for him to be alone. His thoughts and passions are the most busied at such hours when those of other men are the

most unactive. He no sooner steps out of the world but his heart burns with devotion, swells with hope, and triumphs in the consciousness of that presence which every where surrounds him; or on the contrary, pours out its fears, its sorrows, its apprehensions, to the great supporter of its existence.

I have here only considered the necessity of a man's being virtuous, that he may have something to do; but if we consider further, that the exercise of virtue is not only an amusement for the time it lasts, but that its influence extends to those parts of our existence which lie beyond the grave, and that our whole eternity is to take its colour from those hours which we here employ in virtue or in vice, the argument redoubles upon us for putting in practice this method of passing away our time.

When a man has but a little stock to improve, and has opportunities of turning it all to good account, what shall we think of him if he suffers nineteen parts of it to lie dead, and perhaps employs even the twentieth to his ruin or disadvantage? But because the mind cannot be always in its fervours, nor strained up to a pitch of virtue, it is necessary to find out proper employments for it in its relaxations.

The next method therefore that I would propose to fill up our time, should be useful and innocent diversions. I must confess I think it is below reasonable creatures to be altogether conversant in such diversions as are merely innocent, and have nothing else to recommend them, but that there is no hurt in them. Whether any kind of gaming has even thus much to say for itself, I shall not determine; but I think it is very wonderful to see persons of the best sense passing away a dozen hours together in shuffling and dividing a pack of cards, with no other conversation but what is made up of a few

game phrases, and no other ideas but those of black or red spots ranged together in different figures. Would not a man laugh to hear any one of this species complaining that life is short?

The stage might be made a perpetual source of the most noble and useful entertainments, were it under proper regulations.

But the mind never unbends itself so agreeably as in the conversation of a well chosen friend. There is indeed no blessing of life that is any way comparable to the enjoyment of a discreet and virtuous friend. It eases and unloads the mind, clears and improves the understanding, engenders thoughts and knowledge, animates virtue and good resolutions, sooths and allays the passions, and finds employment for most of the vacant hours of life.

Next to such an intimacy with a particular person, one would endeavour after a more general conversation with such as are able to entertain and improve those with whom they converse, which are qualifications that seldom go asunder.

There are many other useful amusements of life which one would endeavour to multiply, that one might on all occasions have recourse to something, rather than suffer the mind to lie idle, or run adrift with any passion that chances to rise in it.

A man that has a taste of music, painting, or architecture, is like one that has another sense, when compared with such as have no relish of those arts. The florist, the planter, the gardener, the husbandman, when they are only as accomplishments to the man of fortune, are great reliefs to a country life, and many ways useful to those who are possessed of them.

But of all the diversions of life, there is none so proper to fill up its empty spaces as the reading of useful and entertaining authors. But this I shall

only touch upon, because it in some measure interferes with the third method, which I shall propose in another paper, for the employment of our dead unactive hours, and which I shall only mention in general to be the pursuit of knowledge. L.

N° 94. MONDAY, JUNE 18, 1711.

——— *Hoc est*
Vivere bis, vitâ posse priore frui.
MART. Epig. xxiii. 10.

The present joys of life we doubly taste,
By looking back with pleasure to the past.

THE last method which I proposed in my Saturday's paper, for filling up those empty spaces of life which are so tedious and burdensome to idle people, is the employing ourselves in the pursuit of knowledge. I remember Mr. Boyle, speaking of a certain mineral, tells us, that a man may consume his whole life in the study of it, without arriving at the knowledge of all its qualities. The truth of it is, there is not a single science, or any branch of it, that might not furnish a man with business for life, though it were much longer than it is.

I shall not here engage on those beaten subjects of the usefulness of knowledge, nor of the pleasure and perfection it gives the mind; nor on the methods of attaining it, nor recommend any particular branch of it; all which have been the topics of many other writers; but shall indulge myself in a speculation that is more uncommon, and may therefore perhaps be more entertaining.

I have before shewn how the unemployed parts of life appear long and tedious, and shall here endeavour to shew how those parts of life which are exercised in study, reading, and the pursuits of knowledge, are long, but not tedious, and by that means discover a method of lengthening our lives, and at the same time of turning all the parts of them to our advantage.

Mr. Locke observes, 'That we get the idea of time or duration, by reflecting on that train of ideas which succeed one another in our minds: that for this reason, when we sleep soundly without dreaming, we have no perception of time, or the length of it whilst we sleep; and that the moment wherein we leave off to think, till the moment we begin to think again, seems to have no distance.' To which the author adds, 'and so I doubt not but it would be to a waking man, if it were possible for him to keep only one idea in his mind, without variation, and the succession of others; and we see, that one who fixes his thoughts very intently on one thing, so as to take but little notice of the succession of ideas that pass in his mind whilst he is taken up with that earnest contemplation, lets slip out of his account a good part of that duration, and thinks that time shorter than it is.'

We might carry this thought further, and consider a man as on one side, shortening his time by thinking on nothing, or but a few things; so on the other, as lengthening it, by employing his thoughts on many subjects, or by entertaining a quick and constant succession of ideas. Accordingly, Monsieur Mallebranche, in his Inquiry after Truth, (which was published several years before Mr. Locke's Essay on Human Understanding) tells us, 'that it is possible some creatures may think half an hour as long as we do a thousand years; or look upon that

space of duration which we call a minute, as an hour, a week, a month, or a whole age.'

This notion of Monsieur Mallebranche is capable of some little explanation from what I have quoted out of Mr. Locke; for if our notion of time is produced by our reflecting on the succession of ideas in our mind, and this succession may be infinitely accelerated or retarded, it will follow, that different beings may have different notions of the same parts of duration, according as their ideas, which we suppose are equally distinct in each of them, follow one another in a greater or less degree of rapidity.

There is a famous passage in the Alcoran, which looks as if Mahomet had been possessed of the notion we are now speaking of. It is there said, that the Angel Gabriel took Mahomet out of his bed one morning to give him a sight of all things in the seven heavens, in paradise, and in hell, which the prophet took a distinct view of; and after having held ninety thousand conferences with God, was brought back again to his bed. All this, says the Alcoran, was transacted in so small a space of time, that Mahomet at his return found his bed still warm, and took up an earthen pitcher, which was thrown down at the very instant that the Angel Gabriel carried him away, before the water was all spilt *.

There is a very pretty story in the Turkish tales, which relates to this passage of that famous impostor, and bears some affinity to the subject we are now upon. A sultan of Egypt who was an infidel, used to laugh at this circumstance in Mahomet's life, as what was altogether impossible and absurd: but conversing one day with a great doctor in the

* The Spectator's memory hath here deceived him; no such passage is to be found in the Alcoran, though it possibly may in some of the histories of Mahomet's life.

law, who had the gift of working miracles, the doctor told him he would quickly convince him of the truth of this passage in the history of Mahomet, if he would consent to do what he would desire of him. Upon this the sultan was directed to place himself by a huge tub of water, which he did accordingly; and as he stood by the tub amidst a circle of his great men, the holy man bid him plunge his head into the water, and draw it up again. The king accordingly thrust his head into the water, and at the same time found himself at the foot of a mountain on the sea-shore. The king immediately began to rage against his doctor for this piece of treachery and witchcraft; but at length, knowing it was in vain to be angry, he set himself to think on proper methods for getting a livelihood in this strange country. Accordingly he applied himself to some people whom he saw at work in a neighbouring wood: these people conducted him to a town that stood at a little distance from the wood, where, after some adventures, he married a woman of great beauty and fortune. He lived with this woman so long, that he had by her seven sons and seven daughters. He was afterwards reduced to great want, and forced to think of plying in the streets as a porter for his livelihood. One day as he was walking alone by the sea-side, being seized with many melancholy reflections upon his former and his present state of life, which had raised a fit of devotion in him, he threw off his clothes with a design to wash himself, according to the custom of the Mahometans, before he said his prayers.

After his first plunge into the sea, he no sooner raised his head above the water but he found himself standing by the side of the tub, with the great men of his court about him, and the holy man at his side. He immediately upbraided his teacher for

having sent him on such a course of adventures, and betrayed him into so long a state of misery and servitude; but was wonderfully surprised when he heard that the state he talked of was only a dream and delusion; that he had not stirred from the place where he then stood; and that he had only dipped his head into the water, and immediately taken it out again.

The Mahometan doctor took this occasion of instructing the sultan, that nothing was impossible with God; and that He, with whom a thousand years are but as one day, can, if he pleases, make a single day, nay, a single moment, appear to any of his creatures as a thousand years.

I shall leave my reader to compare these eastern fables with the notions of those two great philosophers whom I have quoted in this paper; and shall only, by way of application, desire him to consider how we may extend life beyond its natural dimensions, by applying ourselves diligently to the pursuits of knowledge.

The hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is long, because he does not know what to do with it; so is that of the other, because he distinguishes every moment of it with useful or amusing thoughts; or, in other words, because the one is always wishing it away, and the other always enjoying it.

How different is the view of past life, in the man who is grown old in knowledge and wisdom, from that of him who is grown old in ignorance and folly! The latter is like the owner of a barren country, that fills his eye with the prospect of naked hills and plains, which produce nothing either profitable or ornamental; the other beholds a beautiful and spacious landscape divided into delightful gardens,

green meadows, fruitful fields, and can scarce cast his eye on a single spot of his possessions, that is not covered with some beautiful plant or flower. L.

N° 95. TUESDAY, JUNE 19, 1711.

Curæ leves loquuntur, ingentes stupent.
SENECA TRAG.

Light sorrows loose the tongue, but great enchain.
P.

HAVING read the two following letters with much pleasure, I cannot but think the good sense of them will be as agreeable to the town as any thing I could say either on the topics they treat of, or any other; they both allude to former papers of mine, and I do not question but the first, which is upon mourning, will be thought the production of a man who is well acquainted with the generous yearnings of distress in a manly temper, which is above the relief of tears. A speculation of my own on that subject I shall defer till another occasion.

The second letter is from a lady of a mind as great as her understanding. There is perhaps something in the beginning of it which I ought in modesty to conceal; but I have so much esteem for this correspondent, that I will not alter a tittle of what she writes, though I am thus scrupulous at the price of being ridiculous.

'MR. SPECTATOR,

'I WAS very well pleased with your discourse upon general mourning, and should be obliged to

you if you would enter into the matter more deeply, and give us your thoughts upon the common sense the ordinary people have of the demonstrations of grief, who prescribe rules and fashions to the most solemn affliction; such as the loss of the nearest relations and dearest friends. You cannot go to visit a sick friend, but some impertinent waiter about him observes the muscles of your face, as strictly, as if they were prognostics of his death or recovery. If he happens to be taken from you, you are immediately surrounded with numbers of these spectators, who expect a melancholy shrug of your shoulders, a pathetical shake of your head, and an expressive distortion of your face, to measure your affection and value for the deceased. But there is nothing, on these occasions, so much in their favour as immoderate weeping. As all their passions are superficial, they imagine the seat of love and friendship to be placed visibly in the eyes. They judge what stock of kindness you had for the living, by the quantity of tears you pour out for the dead; so that if one body wants that quantity of salt-water another abounds with, he is in great danger of being thought insensible or ill-natured. They are strangers to friendship, whose grief happens not to be moist enough to wet such a parcel of handkerchiefs. But experience has told us, nothing is so fallacious as this outward sign of sorrow, and the natural history of our bodies will teach us that this flux of the eyes, this faculty of weeping, is peculiar only to some constitutions. We observe in the tender bodies of children, when crossed in their little wills and expectations, how dissolvable they are into tears. If this were what grief is in men, nature would not be able to support them in the excess of it for one moment. Add to this observation, how quick is their transition from this passion to that of

their joy! I will not say we see often, in the next tender things to children, tears shed without much grieving. Thus it is common to shed tears without much sorrow, and as common to suffer much sorrow without shedding tears. Grief and weeping are indeed frequent companions: but, I believe, never in their highest excesses. As laughter does not proceed from profound joy, so neither does weeping from profound sorrow. The sorrow which appears so easily at the eyes, cannot have pierced deeply into the heart. The heart distended with grief, stops all the passages for tears or lamentations.

'Now, sir, what I would incline you to in all this is, that you would inform the shallow critics and observers upon sorrow, that true affliction labours to be invisible, that it is a stranger to ceremony, and that it bears in its own nature a dignity much above the little circumstances which are affected under the notion of decency. You must know, sir, I have lately lost a dear friend, for whom I have not yet shed a tear, and for that reason your animadversions on that subject would be the more acceptable to,

SIR,

Your most humble servant,

B. D.'

'MR. SPECTATOR, June the 15th.

'As I hope there are but few who have so little gratitude as not to acknowledge the usefulness of your pen, and to esteem it a public benefit; so I am sensible, be that as it will, you must nevertheless find the secret and incomparable pleasure of doing good, and be a great sharer in the entertainment you give. I acknowledge our sex to be much obliged, and I hope improved by your labours, and even your intentions more particularly for our service. If it be true, as it is sometimes said, that our sex have an

influence on the other, your paper may be a yet more general good. Your directing us to reading, is certainly the best means to our instruction; but I think with you, caution in that particular very useful, since the improvement of our understandings may, or may not be of service to us, according as it is managed. It has been thought we are not generally so ignorant as ill-taught, or that our sex does so often want wit, judgment, or knowledge, as the right application of them. You are so well-bred, as to say your fair readers are already deeper scholars than the beaus, and that you could name some of them that talk much better than several gentlemen that make a figure at Will's. This may possibly be, and no great compliment, in my opinion, even supposing your comparison to reach Tom's and the Grecian. Surely you are too wise to think that the real commendation of a woman. Were it not rather to be wished we improved in our own sphere, and approved ourselves better daughters, wives, mothers, and friends?

'I cannot but agree with the judicious trader in Cheapside (though I am not at all prejudiced in his favour) in recommending the study of arithmetic; and must dissent even from the authority which you mention, when it advises the making our sex scholars. Indeed a little more philosophy, in order to the subduing our passions to our reason, might be sometimes serviceable, and a treatise of that nature I should approve of, even in the exchange for Theodosius, or the Force of Love; but as I well know you want not hints, I will proceed no further than to recommend the bishop of Cambray's Education of a Daughter, as it is translated into the only language I have any knowledge of, though perhaps very much to its disadvantage. I have heard it objected against that piece, that its instructions are not of general

use, but only fitted for a great lady; but I confess I am not of that opinion; for I do not remember that there are any rules laid down for the expences of a woman, in which particular only I think a gentlewoman ought to differ from a lady of the best fortune, or highest quality, and not in their principles of justice, gratitude, sincerity, prudence, or modesty. I ought perhaps to make an apology for this long epistle; but as I rather believe you a friend to sincerity, than ceremony, shall only assure you I am,

SIR,

Your most humble servant,

T. ANNABELLA.'

N° 96. WEDNESDAY, JUNE 20, 1711.

——— *Amicum*
Mancipium domino, et frugi———
HOR. 2 Sat. vii. 2.

—— The faithful servant, and the true.
CREECH.

'MR. SPECTATOR,

'I HAVE frequently read your discourse upon servants, and as I am one myself, have been much offended, that in that variety of forms wherein you considered the bad, you found no place to mention the good. There is however one observation of yours I approve, which is, "That there are men of wit and good sense among all orders of men, and that servants report most of the good or ill which is spoken of their masters." That there are men of sense who live in servitude, I have the vanity to

say I have felt to my woful experience. You attribute very justly the source of our general iniquity to board-wages, and the manner of living out of a domestic way: but I cannot give you my thoughts on this subject any way so well, as by a short account of my own life to this the forty-fifth year of my age; that is to say, from my being first a footboy at fourteen, to my present station of a nobleman's porter in the year of my age above mentioned.

'Know then, that my father was a poor tenant to the family of Sir Stephen Rackrent. Sir Stephen put me to school, or rather made me follow his son Harry to school, from my ninth year; and there, though Sir Stephen paid something for my learning, I was used like a servant, and was forced to get what scraps of learning I could by my own industry, for the school-master took very little notice of me. My young master was a lad of very sprightly parts; and my being constantly about him, and loving him, was no small advantage to me. My master loved me extremely, and has often been whipped for not keeping me at a distance. He used always to say, that when he came to his estate I should have a lease of my father's tenement for nothing. I came up to town with him to Westminster-school; at which time he taught me at night all he learnt; and put me to find out words in the dictionary when he was about his exercise. It was the will of providence that master Harry was taken very ill of a fever, of which he died within ten days after his first falling sick. Here was the first sorrow I ever knew; and I assure you, Mr. Spectator, I remember the beautiful action of the sweet youth in his fever, as fresh as if it were yesterday. If he wanted any thing, it must be given him by Tom. When I let any thing fall through the grief I was under, he would cry, "Do not beat the poor boy: give him some more

julep for me, no body else shall give it me." He would strive to hide his being so bad, when he saw I could not bear his being in so much danger, and comforted me, saying, "Tom, Tom, have a good heart." When I was holding a cup at his mouth, he fell into convulsions; and at this very time I hear my dear master's last groan. I was quickly turned out of the room, and left to sob and beat my head against the wall at my leisure. The grief I was in was inexpressible; and every body thought it would have cost me my life. In a few days my old lady, who was one of the housewives of the world, thought of turning me out of doors, because I put her in mind of her son. Sir Stephen proposed putting me to prentice; but my lady being an excellent manager, would not let her husband throw away his money in acts of charity. I had sense enough to be under the utmost indignation, to see her discard with so little concern, one her son had loved so much; and went out of the house to ramble wherever my feet would carry me.

'The third day after I left Sir Stephen's family, I was strolling up and down the walks in the Temple. A young gentleman of the house, who (as I heard him say afterwards) seeing me half-starved and well-dressed, thought me an equipage ready to his hand, after very little inquiry more than "Did I want a master?" bid me follow him; I did so, and in a very little while thought myself the happiest creature in this world. My time was taken up in carrying letters to wenches, or messages to young ladies of my master's acquaintance. We rambled from tavern to tavern, to the playhouse, the Mulberry-garden *, and all places of resort; where my

* The Mulberry-garden was a place of elegant entertainment near Buckingham-house (now the queen's palace): somewhat like the modern Vauxhall.

master engaged every night in some new amour, in which and drinking he spent all his time when he had money. During these extravagancies I had the pleasure of lying on the stairs of a tavern half a night, playing at dice with other servants, and the like idlenesses. When my master was moneyless, I was generally employed in transcribing amorous pieces of poetry, old songs and new lampoons. This life held till my master married, and he had then the prudence to turn me off, because I was in the secret of his intrigues.

'I was utterly at a loss what course to take next; when at last I applied myself to a fellow-sufferer, one of his mistresses, a woman of the town. She happening at that time to be pretty full of money, clothed me from head to foot; and knowing me to be a sharp fellow, employed me accordingly. Sometimes I was to go abroad with her, and when she had pitched upon a young fellow, she thought for her turn, I was to be dropped as one she could not trust. She would often cheapen goods at the New Exchange*; and when she had a mind to be attacked, she would send me away on an errand. When an humble servant and she were beginning a parley, I came immediately, and told her Sir John was come home; then she would order another coach to prevent being dogged. The lover makes signs to me as I get behind the coach, I shake my head, it was impossible: I leave my lady at the next turning, and follow the cully to know how to fall in his way on another occasion. Besides good offices of this nature, I writ all my mistress's love-letters; some from a lady that saw such a gentleman at such

* The New Exchange was situated between Durham-yard and York-buildings in the Strand. It was the fashionable mart of millinery wares till 1737, when it was taken down, and dwelling-houses erected on the spot.

a place in such a coloured coat, some shewing the terror she was in of a jealous old husband, others explaining that the severity of her parents was such (though her fortune was settled) that she was willing to run away with such a one, though she knew he was but a younger brother. In a word, my half education, and love of idle books, made me outwrite all that made love to her by way of epistle; and as she was extremely cunning, she did well enough in company by a skilful affectation of the greatest modesty. In the midst of all this I was surprised with a letter from her, and a ten pound note.

"HONEST TOM,

"YOU will never see me more, I am married to a very cunning country gentleman, who might possibly guess something if I kept you still; therefore farewell."

'When this place was lost also in marriage, I was resolved to go among quite another people, for the future, and got in butler to one of those families where there is a coach kept, three or four servants, a clean house, and a good general outside upon a small estate. Here I lived very comfortably for some time, until I unfortunately found my master, the very gravest man alive, in the garret with the chamber-maid. I knew the world too well to think of staying there; and the next day pretended to have received a letter out of the country that my father was dying, and got my discharge with a bounty for my discretion.

'The next I lived with was a peevish single man, whom I stayed with for a year and a half. Most part of the time I passed very easily; for when I began to know him, I minded no more, than he

meant, what he said; so that one day in a good humour he said "I was the best man he ever had, by my want of respect to him."

'These, sir, are the chief occurrences of my life, and I will not dwell upon very many other places I have been in, where I have been the strangest fellow in the world, where nobody in the world had such servants as they, where sure they were the unluckiest people in the world in servants, and so forth. All I mean by this representation is, to show you that we poor servants are not (what you called us too generally) all rogues; but that we are what we are, according to the example of our superiors. In the family I am now in, I am guilty of no one sin but lying; which I do with a grave face in my gown and staff every day I live, and almost all day long, in denying my lord to impertinent suitors, and my lady to unwelcome visitants. But, sir, I am to let you know that I am, when I can get abroad, a leader of the servants: I am he that keeps time with beating my cudgel against the boards in the gallery at an opera; I am he that am touched so properly at a tragedy, when the people of quality are staring at one another during the most important incidents. When you hear in a crowd a cry in the right place, a hum where the point is touched in a speech, or a huzza set up where it is the voice of the people; you may conclude it is begun or joined by,

SIR,

Your more than humble servant,

T. THOMAS TRUSTY.'

N° 97. THURSDAY, JUNE 21, 1711.

Projecere animas ———
VIRG. Æn. vi. 436.
They prodigally threw their lives away.

AMONG the loose papers which I have frequently spoken of heretofore, I find a conversation between Pharamond and Eucrate upon the subject of duels, and the copy of an edict issued in consequence of that discourse.

Eucrate argued, that nothing but the most severe and vindictive punishment, such as placing the bodies of the offenders in chains, and putting them to death by the most exquisite torments, would be sufficient to extirpate a crime which had so long prevailed, and was so firmly fixed in the opinion of the world as great and laudable. The king answered, 'that indeed instances of ignominy were necessary in the cure of this evil; but, considering that it prevailed only among such as had a nicety in their sense of honour, and that it often happened that a duel was fought to save appearances to the world, when both parties were in their hearts in amity and reconciliation to each other, that it was evident that turning the mode another way would effectually put a stop to what had being only as a mode; that to such persons, poverty and shame were torments sufficient; that he would not go further in punishing in others, crimes which he was satisfied he himself was most guilty of, in that he might have prevented them by speaking his displeasure sooner.' Besides which the king said, 'he was in general averse to tortures, which was putting human nature itself, rather than

the criminal, to disgrace; and that he would be sure not to use this means where the crime was but an ill effect arising from a laudable cause, the fear of shame.' The king, at the same time, spoke with much grace upon the subject of mercy; and repented of many acts of that kind which had a magnificent aspect in the doing, but dreadful consequences in the example. 'Mercy to particulars,' he observed, 'was cruelty in the general. That though a prince could not revive a dead man by taking the life of him who killed him, neither could he make reparation to the next that should die by the evil example; or answer to himself for the partiality in not pardoning the next as well as the former offender.' 'As for me,' says Pharamond, 'I have conquered France, and yet have given laws to my people. The laws are my methods of life; they are not a diminution but a direction to my power. I am still absolute to distinguish the innocent and the virtuous, to give honours to the brave and generous: I am absolute in my good-will; none can oppose my bounty, or prescribe rules for my favour. While I can, as I please, reward the good, I am under no pain that I cannot pardon the wicked: for which reason,' continued Pharamond, 'I will effectually put a stop to this evil, by exposing no more the tenderness of my nature to the importunity of having the same respect to those who are miserable by their fault, and those who are so by their misfortune. Flatterers (concluded the king smiling) repeat to us princes, that we are heaven's vicegerents; let us be so, and let the only thing out of our power be to do ill.'

Soon after the evening wherein Pharamond and Eucrate had this conversation, the following edict was published against duels.

PHARAMOND'S EDICT AGAINST DUELS.

Pharamond, king of the Gauls, to all his loving subjects sendeth greeting.

'WHEREAS it has come to our royal notice and observation, that in contempt of all laws divine and human, it is of late become a custom among the nobility and gentry of this our kingdom, upon slight and trivial, as well as great and urgent provocations, to invite each other into the field, there by their own hands, and of their own authority, to decide their controversies by combat; we have thought fit to take the said custom into our royal consideration, and find, upon inquiry into the usual causes whereon such fatal decisions have arisen, that by this wicked custom, maugre all the precepts of our holy religion, and the rules of right reason, the greatest act of the human mind, forgiveness of injuries, is become vile and shameful; that the rules of good society and virtuous conversation are hereby inverted; that the loose, the vain, and the impudent, insult the careful, the discreet, and the modest; that all virtue is suppressed, and all vice supported, in the one act of being capable to dare to the death. We have also further, with great sorrow of mind, observed that this dreadful action, by long impunity (our royal attention being employed upon matters of more general concern), is become honourable, and the refusal to engage in it ignominious. In these our royal cares and inquiries we are yet farther made to understand, that the persons of most eminent worth, and most hopeful abilities, accompanied with the strongest passion for true glory, are such as are most liable to be involved in the dangers arising from

this licence. Now taking the said premises into our serious consideration, and well weighing that all such emergencies (wherein the mind is incapable of commanding itself, and where the injury is too sudden or too exquisite to be borne) are particularly provided for by laws heretofore enacted; and that the qualities of less injuries, like those of ingratitude, are too nice and delicate to come under general rules; we do resolve to blot this fashion, or wantonness of anger, out of the minds of our subjects, by our royal resolutions declared in this edict as follow:

'No person who either sends or accepts a challenge, or the posterity of either, though no death ensues thereupon, shall be, after the publication of this our edict, capable of bearing office in these our dominions.

'The person who shall prove the sending or receiving a challenge, shall receive to his own use and property, the whole personal estate of both parties; and their real estate shall be immediately vested in the next heir of the offenders in as ample manner as if the said offenders were actually deceased.

'In cases where the laws (which we have already granted to our subjects) admit of an appeal for blood; when the criminal is condemned by the said appeal, he shall not only suffer death, but his whole estate, real, mixed, and personal, shall from the hour of his death be vested in the next heir of the person whose blood he spilt.

'That it shall not hereafter be in our royal power, or that of our successors, to pardon the said offences, or restore the offenders in their estates, honour, or blood, for ever.

'Given at our court at Blois, the 8th of February, 420, in the second year of our reign.' T.

N° 98. FRIDAY, JUNE 22, 1711.

——Tanta est quærendi cura decoris.

JUV. Sat. vi. 500.

So studiously their persons they adorn.

THERE is not so variable a thing in nature as a lady's head-dress. Within my own memory I have known it rise and fall above thirty degrees. About ten years ago it shot up to a very great height, insomuch that the female part of our species were much taller than the men *. The women were of such an enormous stature, that 'we appeared as grasshoppers before them †:' At present the whole sex is in a manner dwarfed, and shrunk into a race of beauties that seems almost another species. I remember several ladies, who were once very near seven foot high, that at present want some inches of five. How they came to be thus curtailed I cannot learn; whether the whole sex be at present under any penance which we know nothing of, or whether they have cast their head-dresses in order to surprise us with something in that kind which shall be entirely new; or whether some of the tallest of the sex being too cunning for the rest, have contrived this method to make themselves appear sizeable, is still a secret; though I find most are of opinion, they are at pre-

* This refers to the commode (called by the French *fontange*) a kind of head-dress worn by the ladies at the beginning of the last century, which by means of wire bore up the hair and fore part of the cap, consisting of many folds of fine lace, to a prodigious height. The transition from this to the opposite extreme was very abrupt and sudden.

† Numb. xiii. 33.

sent like trees new lopped and pruned, that will certainly sprout up and flourish with greater heads than before. For my own part, as I do not love to be insulted by women who are taller than myself, I admire the sex much more in their present humiliation, which has reduced them to their natural dimensions, than when they had extended their persons and lengthened themselves out into formidable and gigantic figures. I am not for adding to the beautiful edifices of nature, nor for raising any whimsical superstructure upon her plans: I must therefore repeat it, that I am highly pleased with the coiffure now in fashion, and think it shews the good sense which at present very much reigns among the valuable part of the sex. One may observe that women in all ages have taken more pains than men to adorn the outside of their heads; and indeed I very much admire, that those female architects, who raise such wonderful structures out of ribbands, lace, and wire, have not been recorded for their respective inventions. It is certain there have been as many orders in these kinds of building, as in those which have been made of marble. Sometimes they rise in the shape of a pyramid, sometimes like a tower, and sometimes like a steeple. In Juvenal's time the building grew by several orders and stories, as he has very humorously described it:

Tot premit ordinibus, tot adhuc compagibus altum
Ædificat caput; Andromachen à fronte videbis;
Post minor est: aliam credas.———

JUV. Sat. vi. 501.

With curls on curls they build her head before,
And mount it with a formidable tow'r:
A giantess she seems; but look behind,
And then she dwindles to the pigmy kind.

DRYDEN.

But I do not remember in any part of my reading, that the head-dress aspired to so great an extravagance as in the fourteenth century; when it was built up in a couple of cones or spires, which stood so excessively high on each side of the head, that a woman, who was but a pigmy without her head-dress, appeared like a colossus upon putting it on. Monsieur Paradin says, 'that these old-fashioned fontanges rose an ell above the head: that they were pointed like steeples, and had long loose pieces of crape fastened to the tops of them, which were curiously fringed, and hung down their backs like streamers.'

The women might possibly have carried this Gothic building much higher, had not a famous monk, Thomas Conecte by name, attacked it with great zeal and resolution. This holy man travelled from place to place to preach down this monstrous commode; and succeeded so well in it, that as the magicians sacrificed their books to the flames upon the preaching of an apostle, many of the women threw down their head-dresses in the middle of his sermon, and made a bonfire of them within sight of the pulpit. He was so renowned as well for the sanctity of his life as his manner of preaching, that he had often a congregation of twenty thousand people; the men placing themselves on the one side of his pulpit, and the women on the other, that appeared (to use the similitude of an ingenious writer) like a forest of cedars with their heads reaching to the clouds. He so warmed and animated the people against this monstrous ornament, that it lay under a kind of persecution; and whenever it appeared in public, was pelted down by the rabble, who flung stones at the persons that wore it. But notwithstanding this prodigy vanished while the preacher was among them, it began to appear again

some months after his departure, or to tell it in Monsieur Paradin's own words, 'the women that, like snails in a fright, had drawn in their horns, shot them out again as soon as the danger was over.' This extravagance of the women's head-dresses in that age is taken notice of by Monsieur d'Argentre in his history of Bretagne, and by other historians, as well as the person I have here quoted.

It is usually observed, that a good reign is the only proper time for making of laws against the exorbitance of power; in the same manner an excessive head-dress may be attacked the most effectually when the fashion is against it. I do therefore recommend this paper to my female readers by way of prevention.

I would desire the fair sex to consider how impossible it is for them to add any thing that can be ornamental to what is already the masterpiece of nature. The head has the most beautiful appearance, as well as the highest station, in a human figure. Nature has laid out all her art in beautifying the face; she has touched it with vermilion, planted in it a double row of ivory, made it the seat of smiles and blushes, lighted it up and enlivened it with the brightness of the eyes, hung it on each side with curious organs of sense, given it airs and graces that cannot be described, and surrounded it with such a flowing shade of hair as sets all its beauties in the most agreeable light. In short, she seems to have designed the head as the cupola to the most glorious of her works; and when we load it with such a pile of supernumerary ornaments, we destroy the symmetry of the human figure, and foolishly contrive to call off the eye from great and real beauties, to childish gewgaws, ribbands, and bone-lace. L.

N° 99. SATURDAY, JUNE 23, 1711.

——Turpi secernis honestum.

HOR. 1 Sat. vi. 63.

You know to fix the bounds of right and wrong.

The club, of which I have often declared myself a member, were last night engaged in a discourse upon that which passes for the chief point of honour among men and women; and started a great many hints upon the subject, which I thought were entirely new. I shall therefore methodize the several reflections that arose upon this occasion, and present my reader with them for the speculation of this day; after having premised, that if there is any thing in this paper which seems to differ with any passage of last Thursday's, the reader will consider this as the sentiments of the club, and the other as my own private thoughts, or rather those of Pharamond.

The great point of honour in men is courage, and in women chastity. If a man loses his honour in one rencounter, it is not impossible for him to regain it in another: a slip in a woman's honour is irrecoverable. I can give no reason for fixing the point of honour to these two qualities, unless it be that each sex sets the greatest value on the qualification which renders them the most amiable in the eyes of the contrary sex. Had men chosen for themselves, without regard to the opinions of the fair sex, I should believe the choice would have fallen on wisdom or virtue; or had women determined their own point of honour, it is probable that wit

or good-nature would have carried it against chastity.

Nothing recommends a man more to the female sex than courage; whether it be that they are pleased to see one who is a terror to others fall like a slave at their feet, or that this quality supplies their own principal defect, in guarding them from insults, and avenging their quarrels: or that courage is a natural indication of a strong and sprightly constitution. On the other side, nothing makes women more esteemed by the opposite sex than chastity; whether it be that we always prize those most who are hardest to come at, or that nothing besides chastity with its collateral attendants, truth, fidelity, and constancy, gives the man a property in the person he loves, and consequently endears her to him above all things.

I am very much pleased with a passage in the inscription on a monument erected in Westminster-abbey to the late duke and dutchess of Newcastle. 'Her name was Margaret Lucas, youngest sister to the Lord Lucas of Colchester; a noble family, for all the brothers were valiant, and all the sisters virtuous.'

In books of chivalry, where the point of honour is strained to madness, the whole story runs on chastity and courage. The damsel is mounted on a white palfrey, as an emblem of her innocence; and, to avoid scandal, must have a dwarf for her page. She is not to think of a man, until some misfortune has brought a knight-errant to her relief. The knight falls in love, and did not gratitude restrain her from murdering her deliverer, would die at her feet by her disdain. However, he must waste many years in the desert, before her virgin-heart can think of a surrender. The knight goes off, attacks every thing he meets that is bigger and stronger than himself,

seeks all opportunities of being knocked on the head, and after seven years rambling returns to his mistress, whose chastity has been attacked in the mean time by giants and tyrants, and undergone as many trials as her lover's valour.

In Spain, where there are still great remains of this romantic humour, it is a transporting favour for a lady to cast an accidental glance on her lover from a window, though it be two or three stories high; as it is usual for the lover to assert his passion for his mistress, in single combat with a mad bull.

The great violation of the point of honour from man to man, is giving the lie. One may tell another he whores, drinks, blasphemes, and it may pass unresented; but to say he lies, though but in jest, is an affront that nothing but blood can expiate. The reason perhaps may be, because no other vice implies a want of courage so much as the making of a lie; and therefore telling a man he lies, is touching him in the most sensible part of honour, and indirectly calling him a coward. I cannot omit under this head what Herodotus tells us of the ancient Persians, that from the age of five years to twenty they instruct their sons only in three things, to manage the horse, to make use of the bow, and to speak truth.

The placing the point of honour in this false kind of courage, has given occasion to the very refuse of mankind, who have neither virtue nor common sense, to set up for men of honour. An English peer, who has not been long dead *, used to tell a pleasant story of a French gentleman that visited

* The editor has been told this was William Cavendish, the first Duke of Devonshire, who died August 18, 1707.

him early one morning at Paris, and after great professions of respect, let him know that he had it in his power to oblige him; which, in short, amounted to this, that he believed he could tell his lordship the person's name who justled him as he came out from the opera; but before he would proceed, he begged his lordship, that he would not deny him the honour of making him his second. The English lord, to avoid being drawn into a very foolish affair, told him, he was under engagements for his two next duels to a couple of particular friends. Upon which the gentleman immediately withdrew, hoping his lordship would not take it ill if he meddled no farther in an affair from whence he himself was to receive no advantage.

The beating down this false notion of honour, in so vain and lively a people as those of France, is deservedly looked upon as one of the most glorious parts of their present king's reign. It is a pity but the punishment of these mischievous notions should have in it some particular circumstances of shame and infamy: that those who are slaves to them may see, that instead of advancing their reputations, they lead them to ignominy and dishonour.

Death is not sufficient to deter men who make it their glory to despise it; but if every one that fought a duel were to stand in the pillory, it would quickly lessen the number of these imaginary men of honour, and put an end to so absurd a practice.

When honour is a support to virtuous principles, and runs parallel with the laws of God and our country, it cannot be too much cherished and encouraged: but when the dictates of honour are contrary to those of religion and equity, they are the greatest depravations of human nature, by giving

wrong ambitions and false ideas of what is good and laudable; and should therefore be exploded by all governments, and driven out as the bane and plague of human society. L.

N° 100. MONDAY, JUNE 25, 1711.

Nil ego contulerim jucundo sanus amico.

HOR. 1 Sat. v. 44.

The greatest blessing is a pleasant friend.

A MAN advanced in years that thinks fit to look back upon his former life, and calls that only life which was passed with satisfaction and enjoyment, excluding all parts which were not pleasant to him, will find himself very young, if not in his infancy. Sickness, ill-humour, and idleness, will have robbed him of a great share of that space we ordinarily call our life. It is therefore the duty of every man that would be true to himself, to obtain, if possible, a disposition to be pleased, and place himself in a constant aptitude for the satisfactions of his being. Instead of this, you hardly see a man who is not uneasy in proportion to his advancement in the arts of life. An affected delicacy is the common improvement we meet with in those who pretend to be refined above others. They do not aim at true pleasures themselves, but turn their thoughts upon observing the false pleasures of other men. Such people are valetudinarians in society, and they should no more come into company than a sick man should come into the air. If a man is too weak to bear what is a refreshment to men in health, he must still

keep his chamber. When any one in Sir Roger's company complains he is out of order, he immediately calls for some posset-drink for him; for which reason that sort of people who are ever bewailing their constitution in other places are the cheerfullest imaginable when he is present.

It is a wonderful thing that so many, and they not reckoned absurd, shall entertain those with whom they converse by giving them the history of their pains and aches; and imagine such narrations their quota of the conversation. This is of all other the meanest help to discourse, and a man must not think at all, or think himself very insignificant, when he finds an account of his head-ach answered by another's asking what news in the last mail? Mutual good-humour is a dress we ought to appear in whenever we meet, and we should make no mention of what concerns ourselves, without it be of matters wherein our friends ought to rejoice: but indeed there are crowds of people who put themselves in no method of pleasing themselves or others; such are those whom we usually call indolent persons. Indolence is, methinks, an intermediate state between pleasure and pain, and very much unbecoming any part of our life after we are out of the nurse's arms. Such an aversion to labour creates a constant weariness, and one would think should make existence itself a burden. The indolent man descends from the dignity of his nature, and makes that being which was rational merely vegetative. His life consists only in the mere increase and decay of a body, which, with relation to the rest of the world, might as well have been uninformed, as the habitation of a reasonable mind.

Of this kind is the life of that extraordinary couple Harry Tersett and his lady. Harry was in the days of his celibacy one of those pert creatures who have

much vivacity and little understanding; Mrs. Rebecca Quickly, whom he married, had all that the fire of youth and a lively manner could do towards making an agreeable woman. These two people of seeming merit fell into each other's arms; and passion being sated, and no reason or good-sense in either to succeed it, their life is now at a stand; their meals are insipid, and their time tedious; their fortune has placed them above care, and their loss of taste reduced them below diversion. When we talk of these as instances of inexistence, we do not mean, that in order to live, it is necessary we should always be in jovial crews, or crowned with chaplets of roses, as the merry fellows among the ancients are described; but it is intended, by considering these contraries to pleasure, indolence, and too much delicacy, to shew that it is prudence to preserve a disposition in ourselves to receive a certain delight in all we hear and see.

This portable quality of good-humour seasons all the parts and occurrences we meet with, in such a manner, that there are no moments lost; but they all pass with so much satisfaction, that the heaviest of loads (when it is a load) that of time, is never felt by us. Varilas has this quality to the highest perfection, and communicates it whenever he appears. The sad, the merry, the severe, the melancholy, shew a new cheerfulness when he comes amongst them. At the same time no one can repeat any thing that Varilas has ever said that deserves repetition; but the man has that innate goodness of temper, that he is welcome to every body, because every man thinks he is so to him. He does not seem to contribute any thing to the mirth of the company; and yet upon reflection you find it all happened by his being there. I thought it was whimsically said of a gentleman, that if Varilas had wit,

it would be the best wit in the world. It is certain, when a well-corrected lively imagination and good-breeding are added to a sweet disposition, they qualify it to be one of the greatest blessings, as well as pleasures of life.

Men would come into company with ten times the pleasure they do, if they were sure of hearing nothing which would shock them, as well as expected what would please them.—When we know every person that is spoken of is represented by one who has no ill-will, and every thing that is mentioned described by one that is apt to set it in the best light, the entertainment must be delicate, because the cook has nothing brought to his hand but what is the most excellent in its kind. Beautiful pictures are the entertainments of pure minds, and deformities of the corrupted. It is a degree towards the life of angels, when we enjoy conversation wherein there is nothing presented but in its excellence: and a degree towards that of demons, wherein nothing is shewn but in its degeneracy. T.

N° 101. TUESDAY, JUNE 26, 1711.

Romulus, et Liber pater, et cum Castore Pollux,
Post ingentia facta, deorum in templa recepti;
Dum terras hominumque colunt genus, aspera bella
Componunt, agros assignant, oppida condunt;
Plorawere suis non respondere favorem
Speratum meritis:——

HOR. 2 Ep. i. 5.

IMITATED.

Edward and Henry, now the boast of fame,
And virtuous Alfred, a more sacred name,
After a life of generous toils endur'd,
The Gaul subdu'd, or property secur'd,
Ambition humbled, mighty cities storm'd,
Or laws establish'd, and the world reform'd;
Clos'd their long glories with a sigh to find
Th' unwilling gratitude of base mankind.

POPE.

'CENSURE,' says a late ingenious author, 'is the tax a man pays to the public for being eminent.' It is a folly for an eminent man to think of escaping it, and a weakness to be affected with it. All the illustrious persons of antiquity, and indeed of every age in the world, have passed through this fiery persecution. There is no defence against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph.

If men of eminence are exposed to censure on one hand, they are as much liable to flattery on the other. If they receive reproaches which are not due to them, they likewise receive praises which they do not deserve. In a word, the man in a high post is never regarded with an indifferent eye, but

always considered as a friend or an enemy. For this reason persons in great stations have seldom their true characters drawn till several years after their deaths. Their personal friendships and enmities must cease, and the parties they were engaged in be at an end, before their faults or their virtues can have justice done them. When writers have the least opportunities of knowing the truth, they are in the best disposition to tell it.

It is therefore the privilege of posterity to adjust the characters of illustrious persons, and to set matters right between those antagonists, who by their rivalry for greatness divided a whole age into factions. We can now allow Cæsar to be a great man, without derogating from Pompey; and celebrate the virtues of Cato, without detracting from those of Cæsar. Every one that has been long dead has a due proportion of praise allotted him, in which, whilst he lived, his friends were too profuse, and his enemies too sparing.

According to Sir Isaac Newton's calculations, the last comet that made its appearance in 1680, imbibed so much heat by its approaches to the sun, that it would have been two thousand times hotter than red hot iron, had it been a globe of that metal; and that supposing it as big as the earth, and at the same distance from the sun, it would be fifty thousand years in cooling, before it recovered its natural temper. In the like manner, if an Englishman considers the great ferment into which our political world is thrown at present, and how intensely it is heated in all its parts, he cannot suppose that it will cool again in less than three hundred years. In such a tract of time it is possible that the heats of the present age may be extinguished, and our several classes of great men represented under their proper characters. Some eminent historian may then

probably arise that will not write *recentibus odiis* (as Tacitus expresses it) with the passions and prejudices of a contemporary author, but make an impartial distribution of fame among the great men of the present age.

I cannot forbear entertaining myself very often with the idea of such an imaginary historian describing the reign of Anne the first, and introducing it with a preface to his reader, that he is now entering upon the most shining part of the English story. The great rivals in fame will be then distinguished according to their respective merits, and shine in their proper points of light. Such an one (says the historian) though variously represented by the writers of his own age, appears to have been a man of more than ordinary abilities, great application, and uncommon integrity: nor was such an one (though of an opposite party and interest) inferior to him in any of these respects. The several antagonists who now endeavour to depreciate one another, and are celebrated or traduced by different parties, will then have the same body of admirers, and appear illustrious in the opinion of the whole British nation. The deserving man, who can now recommend himself to the esteem of but half his countrymen, will then receive the approbations and applauses of a whole age.

Among the several persons that flourish in this glorious reign, there is no question but such a future historian, as the person of whom I am speaking, will make mention of the men of genius and learning, who have now any figure in the British nation. For my own part, I often flatter myself with the honourable mention which will then be made of me; and have drawn up a paragraph in my own imagination, that I fancy will not be altogether un-

like what will be found in some page or other of this imaginary historian.

It was under this reign, says he, that the Spectator published those little diurnal essays which are still extant. We know very little of the name or person of this author, except only that he was a man of a very short face, extremely addicted to silence, and so great a lover of knowledge, that he made a voyage to Grand Cairo for no other reason, but to take the measure of a pyramid. His chief friend was one Sir Roger De Coverley, a whimsical country knight, and a Templar whose name he has not transmitted to us. He lived as a lodger at the house of a widow-woman, and was a great humorist in all parts of his life. This is all we can affirm with any certainty of his person and character. As for his speculations, notwithstanding the several obsolete words and obscure phrases of the age in which he lived, we still understand enough of them to see the diversions and characters of the English nation in his time: not but that we are to make allowance for the mirth and humour of the author, who has doubtless strained many representations of things beyond the truth. For if we interpret his words in their literal meaning, we must suppose that women of the first quality used to pass away whole mornings at a puppet-show: that they attested their principles by their patches: that an audience would sit out an evening to hear a dramatical performance written in a language which they did not understand: that chairs and flower-pots were introduced as actors upon the British stage: that a promiscuous assembly of men and women were allowed to meet at midnight in masks within the verge of the court; with many improbabilities of the like nature. We must therefore in these and the like cases, suppose

that these remote hints and allusions aimed at some certain follies which were then in vogue, and which at present we have not any notion of. We may guess by several passages in the speculations, that there were writers who endeavoured to detract from the works of this author; but as nothing of this nature is come down to us, we cannot guess at any objections that could be made to his paper. If we consider his stile with that indulgence which we must shew to old English writers, or if we look into the variety of his subjects, with those several critical dissertations, moral reflections, * * * * * *

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The following part of the paragraph is so much to my advantage, and beyond any thing I can pretend to, that I hope my reader will excuse me for not inserting it. L.

N° 102. WEDNESDAY, JUNE 27, 1711.

——— Lusus animo debent aliquando dari,
Ad cogitandum melior ut redeat sibi.

PHÆDR. Fab. xiv. 3.

The mind ought sometimes to be diverted, that it may return the better to thinking.

I DO not know whether to call the following letter a satire upon coquettes, or a representation of their several fantastical accomplishments, or what other title to give it; but as it is I shall communicate it to the public. It will sufficiently explain its own in-

tentions, so that I shall give it my reader at length, without either preface or postscript.

'MR. SPECTATOR,

'WOMEN are armed with fans as men with swords, and sometimes do more execution with them. To the end therefore that ladies may be intire mistresses of the weapon which they bear, I have erected an academy for the training up of young women in the exercise of the fan, according to the most fashionable airs and motions that are now practised at court. The ladies who carry fans under me are drawn up twice a-day in my great hall, where they are instructed in the use of their arms, and exercised by the following words of command: Handle your fans, Unfurl your fans, Discharge your fans, Ground your fans, Recover your fans, Flutter your fans. By the right observation of these few plain words of command, a woman of a tolerable genius, who will apply herself diligently to her exercise for the space of but one half-year, shall be able to give her fan all the graces that can possibly enter into that little modish machine.

'But to the end that my readers may form to themselves a right notion of this exercise, I beg leave to explain it to them in all its parts. When my female regiment is drawn up in array, with every one her weapon in her hand, upon my giving the word to Handle their fans, each of them shakes her fan at me with a smile, then gives her right-hand woman a tap upon the shoulder, then presses her lips with the extremity of her fan, then lets her arms fall in easy motion, and stands in readiness to receive the next word of command. All this is done with a close fan, and is generally learned in the first week.

'The next motion is that of unfurling the fan, in

which are comprehended several little flirts and vibrations, as also gradual and deliberate openings, with many voluntary fallings asunder in the fan itself, that are seldom learned under a month's practice. This part of the exercise pleases the spectators more than any other, as it discovers on a sudden an infinite number of cupids, garlands, altars, birds, beasts, rainbows, and the like agreeable figures, that display themselves to view, whilst every one in the regiment holds a picture in her hand.

'Upon my giving the word to Discharge their fans, they give one general crack that may be heard at a considerable distance when the wind sits fair. This is one of the most difficult parts of the exercise, but I have several ladies with me, who at their first entrance could not give a pop loud enough to be heard at the farther end of a room, who can now discharge a fan in such a manner, that it shall make a report like a pocket-pistol. I have likewise taken care (in order to hinder young women from letting off their fans in wrong places or on unsuitable occasions) to show upon what subject the crack of a fan may come in properly: I have likewise invented a fan, with which a girl of sixteen, by the help of a little wind which is inclosed about one of the largest sticks, can make as loud a crack as a woman of fifty with an ordinary fan.

'When the fans are thus discharged, the word of command in course is to ground their fans. This teaches a lady to quit her fan gracefully when she throws it aside in order to take up a pack of cards, adjust a curl of hair, replace a falling pin, or apply herself to any other matter of importance. This part of the exercise, as it only consists in tossing a fan with an air upon a long table (which stands by

for that purpose), may be learned in two days' time as well as in a twelvemonth.

'When my female regiment is thus disarmed, I generally let them walk about the room for some time; when on a sudden (like ladies that look upon their watches after a long visit) they all of them hasten to their arms, catch them up in a hurry, and place themselves in their proper stations upon my calling out, Recover your fans. This part of the exercise is not difficult, provided a woman applies her thoughts to it.

'The fluttering of the fan is the last, and indeed the master-piece of the whole exercise; but if a lady does not mispend her time, she may make herself mistress of it in three months. I generally lay aside the dog-days and the hot time of the summer for the teaching this part of the exercise; for as soon as ever I pronounce, Flutter your fans, the place is filled with so many zephyrs and gentle breezes as are very refreshing in that season of the year, though they might be dangerous to ladies of a tender constitution in any other.

'There is an infinite variety of motions to be made use of in the flutter of a fan. There is the angry flutter, the modest flutter, the timorous flutter, the confused flutter, the merry flutter, and the amorous flutter. Not to be tedious, there is scarce any emotion in the mind which does not produce a suitable agitation in the fan; insomuch, that if I only see the fan of a disciplined lady, I know very well whether she laughs, frowns, or blushes. I have seen a fan so very angry, that it would have been dangerous for the absent lover who provoked it to have come within the wind of it; and at other times so very languishing, that I have been glad for the lady's sake the lover was at a sufficient distance

from it. I need not add, that a fan is either a prude or coquette, according to the nature of the person who bears it. To conclude my letter, I must acquaint you that I have from my own observations compiled a little treatise for the use of my scholars, intitled, The Passions of the Fan; which I will communicate to you, if you think it may be of use to the public. I shall have a general review on Thursday next; to which you shall be very welcome if you will honour it with your presence.

I am, &c.

'P. S. I teach young gentlemen the whole art of gallanting a fan.

'N. B. I have several little plain fans made for this use, to avoid expence.' L.

N° 103. THURSDAY, JUNE 28, 1711.

——————Sibi quivis
Speret idem, sudet multum, frustraque laboret
Ausus idem ——————

HOR. Ars Poet. v. 240.

Such all might hope to imitate with ease:
Yet while they strive the same success to gain,
Should find their labour and their hopes are vain.

FRANCIS.

My friend the divine having been used with words of complaisance (which he thinks could be properly applied to no one living, and I think could be only spoken of him, and that in his absence) was so extremely offended with the excessive way of speaking civilities among us, that he made a discourse

against it at the club, which he concluded with this remark, 'that he had not heard one compliment made in our society since its commencement.' Every one was pleased with his conclusion; and as each knew his good-will to the rest, he was convinced that the many professions of kindness and service, which we ordinarily meet with, are not natural where the heart is well inclined; but are a prostitution of speech, seldom intended to mean any part of what they express, never to mean all they express. Our reverend friend upon this topic, pointed to us two or three paragraphs on this subject in the first sermon of the first volume of the late archbishop's posthumous works *, I do not know that I ever read any thing that pleased me more, and as it is the praise of Longinus, that he speaks of the sublime in a style suitable to it, so one may say of this author upon sincerity, that he abhors any pomp of rhetoric on this occasion, and treats it with a more than ordinary simplicity, at once to be a preacher and an example. With what command of himself does he lay before us, in the language and temper of his profession, a fault, which by the least liberty and warmth of expression would be the most lively wit and satire! But his heart was better disposed, and the good man chastised the great wit in such a manner, that he was able to speak as follows.

'—Amongst too many other instances of the great corruption and degeneracy of the age wherein we live, the great and general want of sincerity in conversation is none of the least. The world is grown so full of dissimulation and compliment, that men's words are hardly any signification of their thoughts;

* See Archbishop Tillotson's Sermon on Sincerity, from John, chap. i. ver. 47, being the last discourse he preached, July 29, 1694. He died Nov. 24, following.

and if any man measure his words by his heart, and speak as he thinks, and do not express more kindness to every man, than men usually have for any man, he can hardly escape the censure of want of breeding. The old English plainness and sincerity, that generous integrity of nature, and honesty of disposition, which always argues true greatness of mind, and is usually accompanied with undaunted courage and resolution, is in a great measure lost amongst us. There hath been a long endeavour to transform us into foreign manners and fashions, and to bring us to a servile imitation of none of the best of our neighbours, in some of the worst of their qualities. The dialect of conversation is now-a-days so swelled with vanity and compliment, and so surfeited (as I may say) of expressions of kindness and respect, that if a man that lived an age or two ago should return into the world again, he would really want a dictionary to help him to understand his own language, and to know the true intrinsic value of the phrase in fashion, and would hardly at first believe at what a low rate the highest strains and expressions of kindness imaginable do commonly pass in current payment: and when he should come to understand it, it would be a great while before he could bring himself with a good countenance and a good conscience to converse with men upon equal terms, and in their own way.

'And in truth it is hard to say, whether it should more provoke our contempt or our pity, to hear what solemn expressions of respect and kindness will pass between men, almost upon no occasion; how great honour and esteem they will declare for one whom perhaps they never saw before, and how intirely they are all on the sudden devoted to his service and interest, for no reason; how infinitely

and eternally obliged to him, for no benefit; and how extremely they will be concerned for him, yea and afflicted too, for no cause. I know it is said, in justification of this hollow kind of conversation, that there is no harm, no real deceit in compliment, but the matter is well enough, so long as we understand one another; *et verba valent ut nummi,* "words are like money;" and when the current value of them is generally understood, no man is cheated by them. This is something, if such words were any thing; but being brought into the accompt, they are mere cyphers. However, it is still a just matter of complaint, that sincerity and plainness are out of fashion, and that our language is running into a lie; that men have almost quite perverted the use of speech, and made words to signify nothing; that the greatest part of the conversation of mankind is little else but driving a trade of dissimulation; insomuch that it would make a man heartily sick and weary of the world, to see the little sincerity that is in use and practice among men.'

When the vice is placed in this contemptible light, he argues unanswerably against it, in words and thoughts so natural, that any man who reads them would imagine he himself could have been the author of them.

'If the shew of any thing be good for any thing, I am sure sincerity is better: for why does any man dissemble, or seem to be that which he is not, but because he thinks it good to have such a quality as he pretends to? For to counterfeit and dissemble, is to put on the appearance of some real excellency. Now the best way in the world to seem to be any thing, is really to be what he would seem to be. Besides, that it is many times as troublesome to make good the pretence of a good quality, as to have it; and if a man have it not, it is ten to one but he

is discovered to want it; and then all his pains and labour to seem to have it, are lost.'

In another part of the same discourse he goes on to shew, that all artifice must naturally tend to the disappointment of him that practises it.

'Whatsoever convenience may be thought to be in falsehood and dissimulation, it is soon over; but the inconvenience of it is perpetual, because it brings a man under an everlasting jealousy and suspicion, so that he is not believed when he speaks truth, nor trusted when perhaps he means honestly. When a man hath once forfeited the reputation of his integrity, he is set fast, and nothing will then serve his turn, neither truth nor falsehood.' R.

N° 104. FRIDAY, JUNE 29, 1711.

——Qualis equos Threissa fatigat
Harpalyce——

VIRG. Æn. i. 316.

With such array Harpalyce bestrode
Her Thracian courser.

DRYDEN.

It would be a noble improvement, or rather a recovery of what we call good-breeding, if nothing were to pass amongst us for agreeable which was the least transgression against that rule of life called decorum, or a regard to decency. This would command the respect of mankind, because it carries in it deference to their good opinion, as humility lodged in a worthy mind is always attended with a certain homage, which no haughty soul, with all

the arts imaginable, will ever be able to purchase. Tully says, virtue and decency are so nearly related, that it is difficult to separate them from each other but in our imagination. As the beauty of the body always accompanies the health of it, so certainly is decency concomitant to virtue. As beauty of body, with an agreeable carriage, pleases the eye, and that pleasure consists in that we observe all the parts with a certain elegance are proportioned to each other; so does decency of behaviour which appears in our lives obtain the approbation of all with whom we converse, from the order, consistency, and moderation of our words and actions. This flows from the reverence we bear towards every good man, and to the world in general; for to be negligent of what any one thinks of you, does not only shew you arrogant but abandoned. In all these considerations we are to distinguish how one virtue differs from another. As it is the part of justice never to do violence, it is of modesty never to commit offence. In this last particular lies the whole force of what is called decency; to this purpose that excellent moralist above-mentioned talks of decency; but this quality is more easily comprehended by an ordinary capacity, than expressed with all his eloquence. This decency of behaviour is generally transgressed among all orders of men; nay, the very women, though themselves created it as it were for ornament, are often very much mistaken in this ornamental part of life. It would methinks be a short rule for behaviour, if every young lady in her dress, words, and actions, were only to recommend herself as a sister, daughter, or wife, and make herself the more esteemed in one of those characters. The care of themselves, with regard to the families in which women are born, is the best motive for their being courted to come into the alliance of other

houses. Nothing can promote this end more than a strict preservation of decency. I should be glad if a certain equestrian order of ladies, some of whom one meets in an evening at every outlet of the town, would take this subject into their serious consideration. In order thereunto the following letter may not be wholly unworthy their perusal.

'MR. SPECTATOR,

'GOING lately to take the air in one of the most beautiful evenings this season has produced; as I was admiring the serenity of the sky, the lively colours of the fields, and the variety of the landscape every way around me, my eyes were suddenly called off from these inanimate objects by a little party of horsemen I saw passing the road. The greater part of them escaped my particular observation, by reason that my whole attention was fixed on a very fair youth who rode in the midst of them, and seemed to have been dressed by some description in a romance. His features, complexion, and habit had a remarkable effeminacy, and a certain languishing vanity appeared in his air. His hair, well curled and powdered, hung to a considerable length on his shoulders, and was wantonly tied, as if by the hands of his mistress, in a scarlet ribband, which played like a streamer behind him; he had a coat and waistcoat of blue camlet trimmed and embroidered with silver; a cravat of the finest lace; and wore in a smart cock, a little beaver hat edged with silver, and made more sprightly by a feather. His horse too, which was a pacer, was adorned after the same airy manner, and seemed to share in the vanity of the rider. As I was pitying the luxury of this young person, who appeared to me to have been educated only as an object of sight, I perceived on my nearer

approach, and as I turned my eyes downward, a part of the equipage I had not observed before, which was a petticoat of the same with the coat and waistcoat. After this discovery, I looked again on the face of the fair Amazon who had thus deceived me, and thought those features which had before offended me by their softness, were now strengthened into as improper a boldness; and though her eyes, nose, and mouth seemed to be formed with perfect symmetry, I am not certain whether she, who in appearance was a very handsome youth, may not be in reality a very indifferent woman.

'There is an objection which naturally presents itself against these occasional perplexities and mixtures of dress, which is, that they seem to break in upon that propriety and distinction of appearance in which the beauty of different characters is preserved; and if they should be more frequent than they are at present, would look like turning our public assemblies into a general masquerade. The model of this Amazonian hunting-habit for ladies, was, as I take it, first imported from France, and well enough expresses the gaiety of a people who are taught to do any thing, so it be with an assurance; but I cannot help thinking it sits awkwardly yet on our English modesty. The petticoat is a kind of incumbrance upon it, and if the Amazons should think fit to go on in this plunder of our sex's ornaments, they ought to add to their spoils, and complete their triumph over us, by wearing the breeches.

'If it be natural to contract insensibly the manners of those we imitate, the ladies who are pleased with assuming our dresses will do us more honour than we deserve, but they will do it at their own expence. Why should the lovely Camilla deceive us in more shapes than her own, and affect to be re-

presented in her picture with a gun and a spaniel; while her elder brother, the heir of a worthy family, is drawn in silks like his sister? The dress and air of a man are not well to be divided; and those who would not be content with the latter, ought never to think of assuming the former. There is so large a portion of natural agreeableness among the fair sex of our island, that they seem betrayed into these romantic habits without having the same occasion for them with their inventors: all that needs to be desired of them is, that they would be themselves, that is, what nature designed them. And to see their mistake when they depart from this, let them look upon a man who affects the softness and effeminacy of a woman, to learn how their sex must appear to us, when approaching to the resemblance of a man.

I am, SIR,

T. Your most humble servant.'

N° 105. SATURDAY, JUNE 30, 1711.

——— *Id arbitror*
Adprimè in vita esse utile, NE QUID NIMIS.
TER. Andr. Act. 1. Sc. 1.

I take it to be a principal rule of life, not to be too much addicted to any one thing.

Too much of any thing, is good for nothing.
ENG. PROV.

My friend Will Honeycomb values himself very much upon what he calls the knowledge of mankind, which has cost him many disasters in his youth; for Will reckons every misfortune that he has met

with among the women, and every rencounter among the men, as parts of his education; and fancies he should never have been the man he is, had he not broke windows, knocked down constables, disturbed honest people with his midnight serenades, and beat up a lewd woman's quarters, when he was a young fellow. The engaging in adventures of this nature Will calls the studying of mankind; and terms this knowledge of the town, the knowledge of the world. Will ingenuously confesses, that for half his life his head ached every morning with reading of men overnight; and at present comforts himself under certain pains which he endures from time to time, that without them he could not have been acquainted with the gallantries of the age. This Will looks upon as the learning of a gentleman, and regards all other kinds of science as the accomplishments of one whom he calls a scholar, a bookish man, or a philosopher.

For these reasons Will shines in mixed company, where he has the discretion not to go out of his depth, and has often a certain way of making his real ignorance appear a seeming one. Our club however has frequently caught him tripping, at which times they never spare him. For as Will often insults us with his knowledge of the town, we sometimes take our revenge upon him by our knowledge of books.

He was last week producing two or three letters which he writ in his youth to a coquette lady. The raillery of them was natural, and well enough for a mere man of the town: but very unluckily, several of the words were wrong spelt. Will laughed this off at first as well as he could; but finding himself pushed on all sides, and especially by the Templar, he told us with a little passion, that he never liked pedantry in spelling, and that he spelt like a gentle-

man, and not like a scholar: upon this Will had recourse to his old topic of shewing the narrow-spiritedness, the pride, and ignorance of pedants; which he carried so far, that upon my retiring to my lodgings, I could not forbear throwing together such reflections as occurred to me upon that subject.

A man who has been brought up among books, and is able to talk of nothing else, is a very indifferent companion, and what we call a pedant. But, methinks, we should enlarge the title, and give it to every one that does not know how to think out of his profession and particular way of life.

What is a greater pedant than a mere man of the town? Bar him the play houses, a catalogue of the reigning beauties, and an account of a few fashionable distempers that have befallen him, and you strike him dumb. How many a pretty gentleman's knowledge lies all within the verge of the court! He will tell you the names of the principal favourites, repeat the shrewd sayings of a man of quality, whisper an intrigue that is not yet blown upon by common fame; or, if the sphere of his observations is a little larger than ordinary, will perhaps enter into all the incidents, turns, and revolutions in a game of *ombre*. When he has gone thus far he has shewn you the whole circle of his accomplishments, his parts are drained, and he is disabled from any farther conversation. What are these but rank pedants? and yet these are the men who value themselves most on their exemption from the pedantry of colleges.

I might here mention the military pedant who always talks in a camp, and is storming towns, making lodgments, and fighting battles from one end of the year to the other. Every thing he speaks smells of gunpowder; if you take away his artillery from him, he has not a word to say for himself. I might

likewise mention the law pedant, that is perpetually putting cases, repeating the transactions of Westminster-hall, wrangling with you upon the most indifferent circumstances of life, and not to be convinced of the distance of a place, or of the most trivial point in conversation, but by dint of argument. The state pedant is wrapt up in news, and lost in politics. If you mention either of the kings of Spain or Poland, he talks very notably; but if you go out of the Gazette *, you drop him. In short, a mere courtier, a mere soldier, a mere scholar, a mere any thing, is an insipid pedantic character, and equally ridiculous.

Of all the species of pedants, which I have mentioned, the book pedant is much the most supportable; he has at least an exercised understanding, and a head which is full though confused, so that a man who converses with him may often receive from him hints of things that are worth knowing, and what he may possibly turn to his own advantage, though they are of little use to the owner. The worst kind of pedants among learned men, are such as are naturally endued with a very small share of common sense, and have read a great number of books without taste or distinction.

The truth of it is, learning, like travelling, and all other methods of improvement, as it finishes good sense, so it makes a silly man ten thousand times more insufferable, by supplying variety of matter to his impertinence, and giving him an opportunity of abounding in absurdities.

Shallow pedants cry up one another much more than men of solid and useful learning. To read the titles they give an editor, or collator of a manuscript,

* A newspaper, so called from gazette, the name of a piece of current money, which was the stated price at which it was originally sold.

you would take him for the glory of the commonwealth of letters, and the wonder of his age, when perhaps upon examination you find that he has only rectified a Greek particle, or laid out a whole sentence in proper commas.

They are obliged indeed to be thus lavish of their praises, that they may keep one another in countenance; and it is no wonder if a great deal of knowledge, which is not capable of making a man wise, has a natural tendency to make him vain and arrogant. L.

N° 106. MONDAY, JULY 2, 1711.

——————— Hinc tibi copia
Manabit ad plenum, benigno
Ruris honorum opulenta cornu.
HOR. 1 Od. xvii. 14.

Here plenty's liberal horn shall pour
Of fruits for thee a copious show'r,
Rich honours of the quiet plain.

HAVING often received an invitation from my friend Sir Roger de Coverley to pass away a month with him in the country, I last week accompanied him thither, and am settled with him for some time at his country-house, where I intend to form several of my ensuing speculations. Sir Roger, who is very well acquainted with my humour, lets me rise and go to bed when I please, dine at his own table or in my chamber as I think fit, sit still and say nothing without bidding me be merry. When the gentlemen of the country come to see him, he only shews me at a

distance. As I have been walking in his fields I have observed them stealing a sight of me over a hedge, and have heard the knight desiring them not to let me see them, for that I hated to be stared at.

I am the more at ease in Sir Roger's family, because it consists of sober and staid persons; for as the knight is the best master in the world, he seldom changes his servants; and as he is beloved by all about him, his servants never care for leaving him: by this means his domestics are all in years, and grown old with their master. You would take his valet de chambre for his brother, his butler is grey-headed, his groom is one of the gravest men that I have ever seen, and his coachman has the looks of a privy-counsellor. You see the goodness of the master even in the old house-dog, and in a grey pad that is kept in the stable with great care and tenderness out of regard to his past services, though he has been useless for several years.

I could not but observe with a great deal of pleasure the joy that appeared in the countenances of these ancient domestics upon my friend's arrival at his country-seat. Some of them could not refrain from tears at the sight of their old master; every one of them pressed forward to do something for him, and seemed discouraged if they were not employed. At the same time the good old knight, with a mixture of the father and the master of the family, tempered the inquiries after his own affairs with several kind questions relating to themselves. This humanity and good nature engages every body to him, so that when he is pleasant upon any of them, all his family are in good humour, and none so much as the person whom he diverts himself with: on the contrary, if he coughs, or betrays any

infirmity of old age, it is easy for a stander-by to observe a secret concern in the looks of all his servants.

My worthy friend has put me under the particular care of his butler, who is a very prudent man, and, as well as the rest of his fellow-servants, wonderfully desirous of pleasing me, because they have often heard their master talk of me as of his particular friend.

My chief companion, when Sir Roger is diverting himself in the woods or the fields, is a very venerable man who is ever with Sir Roger, and has lived at his house in the nature of a chaplain above thirty years. This gentleman is a person of good sense and some learning, of a very regular life and obliging conversation: he heartily loves Sir Roger, and knows that he is very much in the old knight's esteem, so that he lives in the family rather as a relation than a dependent.

I have observed in several of my papers, that my friend Sir Roger, amidst all his good qualities, is something of a humorist; and that his virtues, as well as imperfections, are as it were tinged by a certain extravagance, which makes them particularly his, and distinguishes them from those of other men. This cast of mind, as it is generally very innocent in itself, so it renders his conversation highly agreeable, and more delightful than the same degree of sense and virtue would appear in their common and ordinary colours. As I was walking with him last night, he asked me how I liked the good man whom I have just now mentioned? and without staying for my answer told me, that he was afraid of being insulted with Latin and Greek at his own table; for which reason he desired a particular friend of his at the university to find him out a clergyman rather of plain sense than much learning, of a good

aspect, a clear voice, a sociable temper, and, if possible, a man that understood a little of back-gammon. 'My friend,' says Sir Roger, 'found me out this gentleman, who, besides the endowments required of him, is, they tell me, a good scholar, though he does not shew it. I have given him the parsonage of the parish; and because I know his value, have settled upon him a good annuity for life. If he out-lives me, he shall find that he was higher in my esteem than perhaps he thinks he is. He has now been with me thirty years; and though he does not know I have taken notice of it, has never in all that time asked any thing of me for himself, though he is every day soliciting me for something in behalf of one or other of my tenants his parishioners. There has not been a law-suit in the parish since he has lived among them; if any dispute arises they apply themselves to him for the decision; if they do not acquiesce in his judgment, which I think never happened above once or twice at most, they appeal to me. At his first settling with me, I made him a present of all the good sermons which have been printed in English, and only begged of him that every Sunday he would pronounce one of them in the pulpit. Accordingly he has digested them into such a series, that they follow one another naturally, and make a continued system of practical divinity.'

As Sir Roger was going on in his story, the gentleman we were talking of came up to us; and upon the knight's asking him who preached to-morrow (for it was Saturday night) told us, the bishop of St. Asaph * in the morning, and Dr. South in the afternoon. He then shewed us his list of preachers for the whole year, where I saw with a great deal of pleasure Archbishop Tillotson, Bishop Saunderson,

* Dr. William Fleetwood.

Dr. Barrow, Dr. Calamy, with several living authors who have published discourses of practical divinity. I no sooner saw this venerable man in the pulpit, but I very much approved of my friend's insisting upon the qualifications of a good aspect and a clear voice; for I was so charmed with the gracefulness of his figure and delivery, as well as with the discourses he pronounced, that I think I never passed any time more to my satisfaction. A sermon repeated after this manner, is like the composition of a poet in the mouth of a graceful actor.

I could heartily wish that more of our country clergy would follow this example; and instead of wasting their spirits in laborious compositions of their own, would endeavour after a handsome elocution, and all those other talents that are proper to enforce what has been penned by great masters. This would not only be more easy to themselves, but more edifying to the people. L.

N° 107. TUESDAY, JULY 3, 1711.

Æsopo ingentem statuam posuere Attici,
Servumque collocárunt æterna in basi,
Patere honoris scirent ut cunctis viam.

PHÆDR. Epilog. l. 2.

The Athenians erected a large statue to Æsop, and placed him, though a slave, on a lasting pedestal; to shew, that the way to honour lies open indifferently to all.

The reception, manner of attendance, undisturbed freedom and quiet, which I meet with here in the country, has confirmed me in the opinion I always had, that the general corruption of manners in ser-

vants is owing to the conduct of masters. The aspect of every one in the family carries so much satisfaction, that it appears he knows the happy lot which has befallen him in being a member of it. There is one particular which I have seldom seen but at Sir Roger's; it is usual in all other places, that servants fly from the parts of the house through which their master is passing; on the contrary, here they industriously place themselves in his way; and it is on both sides, as it were, understood as a visit, when the servants appear without calling. This proceeds from the humane and equal temper of the man of the house, who also perfectly well knows how to enjoy a great estate, with such œconomy as ever to be much beforehand. This makes his own mind untroubled, and consequently unapt to vent peevish expressions, or give passionate or inconsistent orders to those about him. Thus respect and love go together; and a certain cheerfulness in performance of their duty is the particular distinction of the lower part of this family. When a servant is called before his master, he does not come with an expectation to hear himself rated for some trivial fault, threatened to be stripped, or used with any other unbecoming language, which mean masters often give to worthy servants; but it is often to know, what road he took that he came so readily back according to order; whether he passed by such a ground; if the old man who rents it is in good health; or whether he gave Sir Roger's love to him, or the like.

A man who preserves a respect founded on his benevolence to his dependents, lives rather like a prince than a master in his family; his orders are received as favours rather than duties; and the distinction of approaching him is part of the reward for executing what is commanded by him.

There is another circumstance in which my friend excels in his management, which is the manner of rewarding his servants. He has ever been of opinion, that giving his cast clothes to be worn by valets has a very ill effect upon little minds, and creates a silly sense of equality between the parties, in persons affected only with outward things. I have heard him often pleasant on this occasion, and describe a young gentleman abusing his man in that coat, which a month or two before was the most pleasing distinction he was conscious of in himself. He would turn his discourse still more pleasantly upon the bounties of the ladies in this kind; and I have heard him say he knew a fine woman, who distributed rewards and punishments in giving becoming or unbecoming dresses to her maids.

But my good friend is above these little instances of good-will, in bestowing only trifles on his servants; a good servant to him is sure of having it in his choice very soon of being no servant at all. As I before observed, he is so good a husband, and knows so thoroughly that the skill of the purse is the cardinal virtue of this life; I say he knows so well that frugality is the support of generosity, that he can often spare a large fine when a tenement falls, and give that settlement to a good servant who has a mind to go into the world, or make a stranger pay the fine to that servant, for his more comfortable maintenance, if he stays in his service.

A man of honour and generosity considers it would be miserable to himself to have no will but that of another, though it were of the best person breathing, and for that reason goes on as fast as he is able to put his servants into independent livelihoods. The greatest part of Sir Roger's estate is tenanted by persons who have served himself or his ancestors. It was to me extremely pleasant to ob-

serve the visitants from several parts to welcome his arrival into the country: and all the difference that I could take notice of between the late servants who came to see him, and those who staid in the family, was that these latter were looked upon as finer gentlemen and better courtiers.

This manumission and placing them in a way of livelihood, I look upon as only what is due to a good servant; which encouragement will make his successor be as diligent, as humble, and as ready as he was. There is something wonderful in the narrowness of those minds, which can be pleased, and be barren of bounty to those who please them.

One might on this occasion, recount the sense that great persons in all ages have had of the merit of their dependents, and the heroic services which men have done their masters in the extremity of their fortunes, and shewn to their undone patrons, that fortune was all the difference between them; but as I design this my speculation only as a gentle admonition to thankless masters, I shall not go out of the occurrences of common life, but assert it as a general observation, that I never saw, but in Sir Roger's family and one or two more, good servants treated as they ought to be. Sir Roger's kindness extends to their children's children, and this very morning he sent his coachman's grandson to prentice. I shall conclude this paper with an account of a picture in his gallery, where there are many which will deserve my future observation.

At the very upper end of this handsome structure I saw the portraiture of two young men standing in a river, the one naked, the other in a livery. The person supported seemed half dead, but still so much alive as to shew in his face exquisite joy and love towards the other. I thought the fainting

figure resembled my friend Sir Roger; and looking at the butler who stood by me, for an account of it, he informed me that the person in the livery was a servant of Sir Roger's, who stood on the shore while his master was swimming, and observing him taken with some sudden illness, and sink under water, jumped in and saved him. He told me Sir Roger took off the dress he was in as soon as he came home, and by a great bounty at that time, followed by his favour ever since, had made him master of that pretty seat which we saw at a distance as we came to this house. I remembered indeed Sir Roger said, there lived a very worthy gentleman, to whom he was highly obliged, without mentioning any thing further. Upon my looking a little dissatisfied at some part of the picture, my attendant informed me that it was against Sir Roger's will, and at the earnest request of the gentleman himself, that he was drawn in the habit in which he had saved his master. R.

N° 108. WEDNESDAY, JULY 4, 1711.

Gratis anhelans, multa agendo nihil agens.

PHÆDR. Fab. v. 2.

Out of breath to no purpose, and very busy about nothing.

As I was yesterday morning walking with Sir Roger before his house, a country-fellow brought him a huge fish, which, he told him, Mr. William Wimble* had caught that very morning; and that

* A Yorkshire gentleman, whose name was Mr. Thomas Morecraft.

he presented it with his service to him, and intended to come and dine with him. At the same time he delivered a letter, which my friend read to me as soon as the messenger left him.

'SIR ROGER,

'I DESIRE you to accept of a jack, which is the best I have caught this season. I intend to come and stay with you a week, and see how the perch bite in the Black river. I observed with some concern, the last time I saw you upon the bowling-green, that your whip wanted a lash to it; I will bring half a dozen with me that I twisted last week, which I hope will serve you all the time you are in the country. I have not been out of the saddle for six days last past, having been at Eton with Sir John's eldest son. He takes to his learning hugely.

I am, SIR,

Your humble servant.

WILL WIMBLE.'

This extraordinary letter, and message that accompanied it, made me very curious to know the character and quality of the gentleman who sent them; which I found to be as follow.—Will Wimble is younger brother to a baronet, and descended of the ancient family of the Wimbles. He is now between forty and fifty; but being bred to no business and born to no estate, he generally lives with his elder brother as superintendant of his game. He hunts a pack of dogs better than any man in the country, and is very famous for finding out a hare. He is extremely well versed in all the little handicrafts of an idle man. He makes a May-fly to a miracle; and furnishes the whole country

with angle-rods. As he is a good-natured officious fellow, and very much esteemed upon account of his family, he is a welcome guest at every house, and keeps up a good correspondence among all the gentlemen about him. He carries a tulip-root in his pocket from one to another, or exchanges a puppy between a couple of friends that live perhaps in the opposite sides of the country. Will is a particular favourite of all the young heirs, whom he frequently obliges with a net that he has weaved, or a setting-dog that he has made himself. He now and then presents a pair of garters of his own knitting to their mothers or sisters; and raises a great deal of mirth among them, by inquiring as often as he meets them "how they wear!" These gentleman-like manufactures and obliging little humours make Will the darling of the country.

Sir Roger was proceeding in the character of him, when he saw him make up to us with two or three hazle twigs in his hand that he had cut in Sir Roger's woods, as he came through them, in his way to the house. I was very much pleased to observe on one side the hearty and sincere welcome with which Sir Roger received him, and on the other, the secret joy which his guest discovered at sight of the good old knight. After the first salutes were over, Will desired Sir Roger to lend him one of his servants to carry a set of shuttle-cocks he had with him in a little box, to a lady that lived about a mile off, to whom it seems he had promised such a present for above this half year. Sir Roger's back was no sooner turned but honest Will began to tell me of a large cock pheasant that he had sprung in one of the neighbouring woods, with two or three other adventures of the same nature. Odd and uncommon characters are the game that I look for, and most delight in; for which reason I was as much pleased with the

novelty of the person that talked to me, as he could be for his life with the springing of a pheasant, and therefore listened to him with more than ordinary attention.

In the midst of his discourse the bell rung to dinner, where the gentleman I have been speaking of had the pleasure of seeing the huge jack, he had caught, served up for the first dish in a most sumptuous manner. Upon our sitting down to it he gave us a long account how he had hooked it, played with it, foiled it, and at length drew it out upon the bank, with several other particulars that lasted all the first course. A dish of wild fowl that came afterwards furnished conversation for the rest of the dinner, which concluded with a late invention of Will's for improving the quail-pipe.

Upon withdrawing into my room after dinner, I was secretly touched with compassion towards the honest gentleman that had dined with us; and could not but consider with a great deal of concern, how so good an heart and such busy hands were wholly employed in trifles; that so much humanity should be so little beneficial to others, and so much industry so little advantageous to himself. The same temper of mind and application to affairs might have recommended him to the public esteem, and have raised his fortune in another station of life. What good to his country or himself might not a trader or a merchant have done with such useful though ordinary qualifications?

Will Wimble's is the case of many a younger brother of a great family, who had rather see their children starve like gentlemen, than thrive in a trade or profession that is beneath their quality. This humour fills several parts of Europe with pride and beggary. It is the happiness of a trading nation like ours, that the younger sons, though incapable of

any liberal art or profession, may be placed in such a way of life, as may perhaps enable them to vie with the best of their family. Accordingly we find several citizens that were launched into the world with narrow fortunes, rising by an honest industry to greater estates than those of their elder brothers. It is not improbable but Will was formerly tried at divinity, law, or physic; and that finding his genius did not lie that way, his parents gave him up at length to his own inventions. But certainly, however improper he might have been for studies of a higher nature, he was perfectly well turned for the occupations of trade and commerce. As I think this is a point which cannot be too much inculcated, I shall desire my reader to compare what I have here written with what I have said in my twenty-first speculation. L.

N° 109. THURSDAY, JULY 5, 1711.

Abnormis sapiens——

HOR. 2 Sat. ii. 3.

Of plain good sense, untutor'd in the schools.

I WAS this morning walking in the gallery, when Sir Roger entered at the end opposite to me, and advancing towards me, said he was glad to meet me among his relations the De Coverleys, and hoped I liked the conversation of so much good company, who were as silent as myself. I knew he alluded to the pictures, and as he is a gentleman who does not a little value himself upon his ancient descent, I expected he would give me some account

of them. We were now arrived at the upper-end of the gallery, when the knight faced towards one of the pictures, and as we stood before it, he entered into the matter, after his blunt way of saying things as they occur to his imagination, without regular introduction, or care to preserve the appearance of chain of thought.

'It is,' said he, 'worth while to consider the force of dress; and how the persons of one age differ from those of another, merely by that only. One may observe also, that the general fashion of one age has been followed by one particular set of people in another, and by them preserved from one generation to another. Thus the vast jetting coat and small bonnet, which was the habit in Henry the Seventh's time, is kept on in the yeomen of the guard; not without a good and politic view, because they look a foot taller, and a foot and an half broader: besides, that the cap leaves the face expanded, and consequently more terrible, and fitter to stand at the entrance of palaces.

'This predecessor of ours you see is dressed after this manner, and his cheeks would be no larger than mine, were he in a hat as I am. He was the last man that won a prize in the Tilt-yard (which is now a common street before Whitehall.) You see the broken lance that lies there by his right foot. He shivered that lance of his adversary all to pieces; and bearing himself, look you, sir, in this manner, at the same time he came within the target of the gentleman who rode against him, and taking him with incredible force before him on the pommel of his saddle, he in that manner rid the tournament over, with an air that shewed he did it rather to perform the rule of the lists, than expose his enemy; however it appeared he knew how to make use of a victory, and with a gentle trot he marched up to a

gallery where their mistress sate (for they were rivals), and let him down with laudable courtesy and pardonable insolence. I do not know but it might be exactly where the coffee-house * is now.

'You are to know this my ancestor was not only of a military genius, but fit also for the arts of peace, for he played on the bass-viol as well as any gentleman at court; you see where his viol hangs by his basket-hilt sword. The action at the Tilt-yard you may be sure won the fair lady, who was a maid of honour, and the greatest beauty of her time; here she stands the next picture. You see, sir, my great great great grandmother has on the new-fashioned petticoat, except that the modern is gathered at the waist; my grandmother appears as if she stood in a large drum, whereas the ladies now walk as if they were in a go-cart. For all this lady was bred at court, she became an excellent country-wife, she brought ten children, and when I shew you the library, you shall see in her own hand (allowing for the difference of the language) the best receipt now in England both for an hasty-pudding and a white-pot.

'If you please to fall back a little, because it is necessary to look at the three next pictures at one view; these are three sisters. She on the right hand, who is so very beautiful, died a maid; the next to her, still handsomer, had the same fate, against her will; this homely thing in the middle had both their portions added to her own, and was stolen by a neighbouring gentleman, a man of stratagem and resolution, for he poisoned three mastiffs to come at her, and knocked down two deer-stealers in carrying her off. Misfortunes happen in all families. The theft of this romp, and so much money,

* The Tilt-yard coffee-house, still in being.

was no great matter to our estate. But the next heir that possessed it was this soft gentleman, whom you see there. Observe the small buttons, the little boots, the laces, the slashes about his clothes, and above all the posture he is drawn in (which to be sure was his own choosing); you see he sits with one hand on a desk writing and looking as it were another way, like an easy writer, or a sonnetteer. He was one of those that had too much wit to know how to live in the world; he was a man of no justice, but great good-manners; he ruined every body that had any thing to do with him, but never said a rude thing in his life; the most indolent person in the world, he would sign a deed that passed away half his estate with his gloves on, but would not put on his hat before a lady if it were to save his country. He is said to be the first that made love by squeezing the hand. He left the estate with ten thousand pounds debt upon it; but however, by all hands I have been informed that he was every way the finest gentleman in the world. That debt lay heavy on our house for one generation, but it was retrieved by a gift from that honest man you see there, a citizen of our name, but nothing at all akin to us. I know Sir Andrew Freeport has said behind my back, that this man was descended from one of the ten children of the maid of honour I shewed you above; but it was never made out. We winked at the thing indeed, because money was wanting at that time.'

Here I saw my friend a little embarrassed, and turned my face to the next portraiture.

Sir Roger went on with his account of the gallery in the following manner: 'This man (pointing to him I looked at) I take to be the honour of our house. Sir Humphry de Coverley; he was in his dealings as punctual as a tradesman, and as gene-

rous as a gentleman. He would have thought himself as much undone by breaking his word, as if it were to be followed by bankruptcy. He served his country as knight of this shire to his dying day. He found it no easy matter to maintain an integrity in his words and actions, even in things that regarded the offices which were incumbent upon him, in the care of his own affairs and relations of life, and therefore dreaded (though he had great talents) to go into employments of state, where he must be exposed to the snares of ambition. Innocence of life and great ability were the distinguishing parts of his character; the latter, he had often observed, had led to the destruction of the former, and he used frequently to lament that great and good had not the same signification. He was an excellent husbandman, but had resolved not to exceed such a degree of wealth; all above it he bestowed in secret bounties many years after the sum he aimed at for his own use was attained. Yet he did not slacken his industry, but to a decent old age spent the life and fortune which was superfluous to himself, in the service of his friends and neighbours.'

Here we were called to dinner, and Sir Roger ended the discourse of this gentleman, by telling me, as we followed the servant, that this his ancestor was a brave man, and narrowly escaped being killed in the civil wars; 'for,' said he, 'he was sent out of the field upon a private message, the day before the battle of Worcester.' The whim of narrowly escaping by having been within a day of danger, with other matters above mentioned, mixed with good sense, left me at a loss whether I was more delighted with my friend's wisdom or simplicity.

R.

Nº 110. FRIDAY, JULY 6, 1711.

Horror ubique animos, simul ipsa silentia terrent.
VIRG. Æn. ii. 755.

All things are full of horror and affright,
And dreadful ev'n the silence of the night.
DRYDEN.

At a little distance from Sir Roger's house, among the ruins of an old abbey, there is a long walk of aged elms; which are shot up so very high, that when one passes under them, the rooks and crows that rest upon the tops of them seem to be cawing in another region. I am very much delighted with this sort of noise, which I consider as a kind of natural prayer to that being who supplies the wants of his whole creation, and who, in the beautiful language of the Psalms *, feedeth the young ravens that call upon him. I like this retirement the better, because of an ill report it lies under of being haunted; for which reason (as I have been told in the family) no living creature ever walks in it besides the chaplain. My good friend the butler desired me with a very grave face not to venture myself in it after sunset, for that one of the footmen had been almost frighted out of his wits by a spirit that appeared to him in the shape of a black horse without an head; to which he added, that about a month ago one of the maids coming home late that way with a pail of milk upon her head, heard such a rustling among the bushes that she let it fall.

I was taking a walk in this place last night between the hours of nine and ten, and could not but

* Psal. cxlvii. 9.

fancy it one of the most proper scenes in the world for a ghost to appear in. The ruins of the abbey are scattered up and down on every side, and half covered with ivy and elder-bushes, the harbours of several solitary birds which seldom make their appearance till the dusk of the evening. The place was formerly a church-yard, and has still several marks in it of graves and burying-places. There is such an echo among the old ruins and vaults, that if you stamp but a little louder than ordinary, you hear the sound repeated. At the same time the walk of elms, with the croaking of the ravens which from time to time are heard from the tops of them, looks exceeding solemn and venerable. These objects naturally raise seriousness and attention; and when night heightens the awfulness of the place, and pours out her supernumerary horrors upon every thing in it, I do not at all wonder that weak minds fill it with spectres and apparitions.

Mr. Locke, in his chapter of the Association of Ideas, has very curious remarks to shew how, by the prejudice of education, one idea often introduces into the mind a whole set that bear no resemblance to one another in the nature of things. Among several examples of this kind, he produces the following instance. 'The ideas of goblins and sprights have really no more to do with darkness than light: yet let but a foolish maid inculcate these often on the mind of a child, and raise them there together, possibly he shall never be able to separate them again so long as he lives; but darkness shall ever afterwards bring with it those frightful ideas, and they shall be so joined, that he can no more bear the one than the other.'

As I was walking in this solitude, where the dusk of the evening conspired with so many other occa-

sions of terror, I observed a cow grazing not far from me, which an imagination that was apt to startle might easily have construed into a black horse without an head: and I dare say the poor footman lost his wits upon some such trivial occasion.

My friend Sir Roger has often told me with a great deal of mirth, that at his first coming to his estate he found three parts of his house altogether useless; that the best room in it had the reputation of being haunted, and by that means was locked up; that noises had been heard in his long gallery, so that he could not get a servant to enter it after eight o'clock at night; that the door of one of his chambers was nailed up, because there went a story in the family that a butler had formerly hanged himself in it; and that his mother, who lived to a great age, had shut up half the rooms in the house, in which either her husband, a son, or daughter had died. The knight seeing his habitation reduced to so small a compass, and himself in a manner shut out of his own house, upon the death of his mother ordered all the apartments to be flung open, and exorcised by his chaplain, who lay in every room one after another, and by that means dissipated the fears which had so long reigned in the family.

I should not thus have been particular upon these ridiculous horrors, did not I find them so very much prevail in all parts of the country. At the same time I think a person who is thus terrified with the imagination of ghosts and spectres much more reasonable than one who, contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of spirits fabulous and groundless. Could not I give myself up to this general testimony of-

mankind, I should to the relations of particular persons who are now living, and whom I cannot distrust in other matters of fact. I might here add, that not only the historians, to whom we may join the poets, but likewise the philosophers of antiquity, have favoured this opinion. Lucretius himself, though by the course of his philosophy he was obliged to maintain that the soul did not exist separate from the body, makes no doubt of the reality of apparitions, and that men have often appeared after their death. This I think very remarkable: he was so pressed with the matter of fact, which he could not have the confidence to deny, that he was forced to account for it by one of the most absurd unphilosophical notions that was ever started. He tells us, that the surfaces of all bodies are perpetually flying off from their respective bodies, one after another; and that these surfaces or thin cases that included each other whilst they were joined in the body like the coats of an onion, are sometimes seen entire when they are separated from it; by which means we often behold the shapes and shadows of persons who are either dead or absent *.

I shall dismiss this paper with a story out of Josephus †, not so much for the sake of the story itself as for the moral reflections with which the author concludes it, and which I shall here set down in his own words. 'Glaphyra, the daughter of king Archelaus, after the death of her two first husbands (being married to a third, who was brother to her first husband, and so passionately in love with her, that he turned off his former wife to make room for this marriage) had a very odd kind of dream. She

* Lucret. iv. 34, &c.

† Antiquit. Jud. lib. xvii. cap. 15. sect. 4, 5.

fancied that she saw her first husband coming towards her, and that she embraced him with great tenderness; when in the midst of the pleasure which she expressed at the sight of him, he reproached her after the following manner: "Glaphyra," says he, "thou hast made good the old saying, that women are not to be trusted. Was not I the husband of thy virginity? Have I not children by thee? How couldst thou forget our loves so far as to enter into a second marriage, and after that into a third, nay to take for thy husband a man who has so shamelessly crept into the bed of his brother? However, for the sake of our passed loves, I shall free thee from thy present reproach, and make thee mine for ever." Glaphyra told this dream to several women of her acquaintance, and died soon after. I thought this story might not be impertinent in this place, wherein I speak of those kings. Besides that the example deserves to be taken notice of, as it contains a most certain proof of the immortality of the soul, and of Divine Providence. If any man thinks these facts incredible, let him enjoy his own opinion to himself, but let him not endeavour to disturb the belief of others, who by instances of this nature are excited to the study of virtue.' L.

N° 111. SATURDAY, JULY 7, 1711.

—— *Inter silvas Academi quærere verum.*

HOR. 2 Ep. ii. 45.

To search for truth in academic groves.

THE course of my last speculation led me insensibly into a subject upon which I always meditate with great delight, I mean the immortality of the soul. I was yesterday walking alone in one of my friend's woods, and lost myself in it very agreeably, as I was running over in my mind the several arguments that established this great point, which is the basis of morality, and the source of all the pleasing hopes and secret joys that can arise in the heart of a reasonable creature. I considered those several proofs, drawn;

First, from the nature of the soul itself, and particularly its immateriality, which though not absolutely necessary to the eternity of its duration, has, I think, been evinced to almost a demonstration.

Secondly, from its passions and sentiments, as particularly from its love of existence, its horror of annihilation, and its hopes of immortality, with that secret satisfaction which it finds in the practice of virtue, and that uneasiness which follows it upon the commission of vice.

Thirdly, from the nature of the Supreme Being, whose justice, goodness, wisdom and veracity are all concerned in this great point.

But among these and other excellent arguments for the immortality of the soul, there is one drawn from the perpetual progress of the soul to its perfection, without a possibility of ever arriving at it;

which is a hint that I do not remember to have seen opened and improved by others who have written on this subject, though it seems to me to carry a great weight with it. How can it enter into the thoughts of man, that the soul, which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection that he can never pass: in a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments, were her faculties to be full blown, and incapable of farther enlargements, I could imagine it might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being, that is in a perpetual progress of improvements, and travelling on from perfection to perfection, after having just looked abroad into the works of its Creator, and made a few discoveries of his infinite goodness, wisdom and power, must perish at her first setting out, and in the beginning of her inquiries?

A man, considered in his present state, seems only sent into the world to propagate his kind. He provides himself with a successor, and immediately quits his post to make room for him.

——————————— *Hæres*
Hæredem alterius, velut unda supervenit undam.
HOR. 2 Ep. ii. 175.

——— Heir crowds heir, as in a rolling flood
Wave urges wave.
CREECH.

He does not seem born to enjoy life, but to deliver it down to others. This is not surprising to con-

sider in animals, which are formed for our use, and can finish their business in a short life. The silk-worm, after having spun her task, lays her eggs and dies. But a man can never have taken in his full measure of knowledge, has not time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage. Would an infinitely wise Being make such glorious creatures for so mean a purpose? Can he delight in the production of such abortive intelligences, such short-lived reasonable beings? Would he give us talents that are not be exerted? Capacities that are never to be gratified? How can we find that wisdom, which shines through all his works in the formation of man, without looking on this world as only a nursery for the next, and believing that the several generations of rational creatures, which rise up and disappear in such quick successions, are only to receive their first rudiments of existence here, and afterwards to be transplanted into a more friendly climate, where they may spread and flourish to all eternity.

There is not, in my opinion, a more pleasing and triumphant consideration in religion than this of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength, to consider that she is to shine for ever with new accessions of glory, and brighten to all eternity; that she will be still adding virtue to virtue, and knowledge to knowledge; carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation for ever beautifying in his eyes, and drawing nearer to him, by greater degrees of resemblance.

Methinks this single consideration, of the progress of a finite spirit to perfection, will be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherubim, which now appears as a God to a human soul, knows very well that the period will come about in eternity, when the human soul shall be as perfect as he himself now is: nay when she shall look down upon that degree of perfection, as much as she now falls short of it. It is true the higher nature still advances, and by that means preserves his distance and superiority in the scale of being, but he knows that how high soever the station is of which he stands possessed at present, the inferior nature will at length mount up to it, and shine forth in the same degree of glory.

With what astonishment and veneration may we look into our own souls, where there are such hidden stores of virtue and knowledge, such inexhausted sources of perfection? We know not yet what we shall be, nor will it ever enter into the heart of man to conceive the glory that will be always in reserve for him. The soul, considered with its Creator, is like one of those mathematical lines that may draw nearer to another for all eternity without a possibility of touching it*: and can there be a thought so transporting, as to consider ourselves in these perpetual approaches to him, who is not only the standard of perfection but of happiness! L.

* Those lines are what the geometricians call the asymptotes of the hyperbola, and the allusion to them here, is perhaps one of the most beautiful that has ever been made.

N° 112. MONDAY, JULY 9, 1711.

Ἀθανάτους μὲν πρῶτα θεοὺς, νόμῳ ὡς διάκειται,
Τίμα—

PYTHAG.

First, in obedience to thy country's rites,
Worship th' immortal Gods.

I AM always very well pleased with a country Sunday, and think, if keeping holy the seventh day were only a human institution, it would be the best method that could have been thought of for the polishing and civilizing of mankind. It is certain the country people would soon degenerate into a kind of savages and barbarians, were there not such frequent returns of a stated time, in which the whole village meet together with their best faces, and in their cleanliest habits, to converse with one another upon indifferent subjects, hear their duties explained to them, and join together in adoration of the Supreme Being. Sunday clears away the rust of the whole week, not only as it refreshes in their minds the notions of religion, but as it puts both the sexes upon appearing in their most agreeable forms, and exerting all such qualities as are apt to give them a figure in the eye of the village. A country fellow distinguishes himself as much in the churchyard, as a citizen does upon the Change, the whole parish-politics being generally discussed in that place either after sermon or before the bell rings.

My friend Sir Roger, being a good church-man, has beautified the inside of his church with several texts of his own choosing. He has likewise given a handsome pulpit-cloth, and railed in the commu-

nion-table at his own expence. He has often told me, that at his coming to his estate he found his parishioners very irregular; and that in order to make them kneel and join in the responses, he gave every one of them a hassock and a common-prayer-book: and at the same time employed an itinerant singing-master, who goes about the country for that purpose, to instruct them rightly in the tunes of the psalms; upon which they now very much value themselves, and indeed outdo most of the country churches that I have ever heard.

As Sir Roger is landlord to the whole congregation, he keeps them in very good order, and will suffer no body to sleep in it besides himself; for if by chance he has been surprised into a short nap at sermon, upon recovering out of it he stands up and looks about him, and if he sees any body else nodding, either wakes them himself, or sends his servants to them. Several other of the old knight's particularities break out upon these occasions. Sometimes he will be lengthening out a verse in the singing psalms, half a minute after the rest of the congregation have done with it; sometimes when he is pleased with the matter of his devotion, he pronounces amen three or four times to the same prayer; and sometimes stands up when every body else is upon their knees, to count the congregation, or see if any of his tenants are missing.

I was yesterday very much surprised to hear my old friend, in the midst of the service, calling out to one John Matthews to mind what he was about, and not disturb the congregation. This John Matthews it seems is remarkable for being an idle fellow, and at that time was kicking his heels for his diversion. This authority of the knight, though exerted in that odd manner which accompanies him in all circumstances of life, has a very good effect upon

the parish, who are not polite enough to see any thing ridiculous in his behaviour; besides that the general good sense and worthiness of his character make his friends observe these little singularities as foils that rather set off than blemish his good qualities.

As soon as the sermon is finished, no body presumes to stir till Sir Roger is gone out of the church. The knight walks down from his seat in the chancel between a double row of his tenants, that stand bowing to him on each side: and every now and then inquires how such an one's wife, or mother, or son, or father do, whom he does not see at church; which is understood as a secret reprimand to the person that is absent.

The chaplain has often told me, that upon a catechising day, when Sir Roger has been pleased with a boy that answers well, he has ordered a bible to be given him next day for his encouragement; and sometimes accompanies it with a flitch of bacon to his mother. Sir Roger has likewise added five pounds a year to the clerk's place; and that he may encourage the young fellows to make themselves perfect in the church service, has promised upon the death of the present incumbent, who is very old, to bestow it according to merit.

The fair understanding between Sir Roger and his chaplain, and their mutual concurrence in doing good, is the more remarkable, because the very next village is famous for the differences and contentions that rise between the parson and the 'squire, who live in a perpetual state of war. The parson is always preaching at the 'squire; and the 'squire to be revenged on the parson, never comes to church. The 'squire has made all his tenants atheists and tythe-stealers; while the parson instructs them every Sunday in the dignity of his order, and insinuates to

them in almost every sermon, that he is a better man than his patron. In short, matters are come to such an extremity, that the 'squire has not said his prayers either in public or private this half year; and that the parson threatens him, if he does not mend his manners, to pray for him in the face of the whole congregation.

Feuds of this nature, though too frequent in the country, are very fatal to the ordinary people; who are so used to be dazzled with riches, that they pay as much deference to the understanding of a man of an estate, as of a man of learning; and are very hardly brought to regard any truth, how important soever it may be, that is preached to them, when they know there are several men of five hundred a year who do not believe it. L.

N° 113. TUESDAY, JULY 10, 1711.

———*Hærent infixi pectore vultus.*

VIRG. Æn. iv. 4.

Her looks were deep imprinted in his heart.

In my first description of the company in which I pass most of my time, it may be remembered, that I mentioned a great affliction which my friend Sir Roger had met with in his youth; which was no less than a disappointment in love. It happened this evening, that we fell into a very pleasing walk at a distance from his house. As soon as we came into it, 'It is,' quoth the good old man, looking round him with a smile, 'very hard, that any part of my land should be settled upon one who has used me so

ill as the perverse widow did; and yet I am sure I could not see a sprig of any bough of this whole walk of trees, but I should reflect upon her and her severity. She has certainly the finest hand of any woman in the world. You are to know, this was the place wherein I used to muse upon her: and by that custom I can never come into it, but the same tender sentiments revive in my mind, as if I had actually walked with that beautiful creature under these shades. I have been fool enough to carve her name on the bark of several of these trees; so unhappy is the condition of men in love, to attempt the removing of their passion by the methods which serve only to imprint it deeper. She has certainly the finest hand of any woman in the world.'

Here followed a profound silence; and I was not displeased to observe my friend falling so naturally into a discourse, which I had ever before taken notice he industriously avoided.—After a very long pause, he entered upon an account of this great circumstance in his life, with an air which I thought raised my idea of him above what I had ever had before; and gave me the picture of that cheerful mind of his, before it received that stroke which has ever since affected his words and actions. But he went on as follows:

'I came to my estate in my twenty-second year, and resolved to follow the steps of the most worthy of my ancestors who have inhabited this spot of earth before me, in all the methods of hospitality and good neighbourhood, for the sake of my fame; and in country sports and recreations, for the sake of my health. In my twenty-third year I was obliged to serve as sheriff of the county; and in my servants, officers, and whole equipage, indulged the pleasure of a young man (who did not think ill of his own

person) in taking that public occasion of shewing my figure and behaviour to advantage. You may easily imagine to yourself what appearance I made, who am pretty tall, rid well, and was very well dressed, at the head of a whole county, with music before me, a feather in my hat, and my horse well bitted. I can assure you, I was not a little pleased with the kind looks and glances I had from all the balconies and windows as I rode to the hall where the assizes were held. But when I came there, a beautiful creature in a widow's habit sat in court to hear the event of a cause concerning her dower. This commanding creature (who was born for the destruction of all who beheld her) put on such a resignation in her countenance, and bore the whispers of all around the court with such a pretty uneasiness, I warrant you, and then recovered herself from one eye to another, until she was perfectly confused by meeting something so wistful in all she encountered, that at last, with a murrain to her, she cast her bewitching eye upon me. I no sooner met it but I bowed like a great surprised booby; and knowing her cause to be the first which came on, I cried, like a captivated calf as I was, "Make way for the defendant's witnesses." This sudden partiality made all the county immediately see the sheriff also was become a slave to the fine widow. During the time her cause was upon trial, she behaved herself, I warrant you, with such a deep attention to her business, took opportunities to have little billets handed to her counsel, then would be in such a pretty confusion, occasioned, you must know, by acting before so much company, that not only I but the whole court was prejudiced in her favour; and all that the next heir to her husband had to urge, was thought so groundless and frivolous, that when it came to her counsel to reply,

there was not half so much said as every one besides in the court thought he could have urged to her advantage. You must understand, sir, this perverse woman is one of those unaccountable creatures that secretly rejoice in the admiration of men, but indulge themselves in no farther consequences. Hence it is that she has ever had a train of admirers, and she removes from her slaves in town to those in the country, according to the seasons of the year. She is a reading lady, and far gone in the pleasures of friendship. She is always accompanied by a confident, who is witness to her daily protestations against our sex, and consequently a bar to her first steps towards love, upon the strength of her own maxims and declarations.

'However, I must need say, this accomplished mistress of mine has distinguished me above the rest, and has been known to declare Sir Roger De Coverley was the tamest and most humane of all the brutes in the country. I was told she said so, by one who thought he rallied me; but upon the strength of this slender encouragement of being thought least detestable, I made new liveries, new-paired my coach-horses, sent them all to town to be bitted, and taught to throw their legs well, and move all together, before I pretended to cross the country, and wait upon her. As soon as I thought my retinue suitable to the character of my fortune and youth, I set out from hence to make my addresses. The particular skill of this lady has ever been to inflame your wishes, and yet command respect. To make her mistress of this art, she has a greater share of knowledge, wit, and good sense, than is usual even among men of merit. Then she is beautiful beyond the race of women. If you will not let her go on with a certain artifice with her

eyes, and the skill of beauty, she will arm herself with her real charms, and strike you with admiration instead of desire. It is certain that if you were to behold the whole woman, there is that dignity in her aspect, that composure in her motion, that complacency in her manner, that if her form makes you hope, her merit makes you fear. But then again, she is such a desperate scholar, that no country-gentleman can approach her without being a jest. As I was going to tell you, when I came to her house, I was admitted to her presence with great civility; at the same time she placed herself to be first seen by me in such an attitude, as I think you call the posture of a picture, that she discovered new charms, and I at last came towards her with such an awe as made me speechless. This she no sooner observed but she made her advantage of it, and began a discourse to me concerning love and honour, as they both are followed by pretenders, and the real votaries to them. When she discussed these points in a discourse, which I verily believe was as learned as the best philosopher in Europe could possibly make, she asked me whether she was so happy as to fall in with my sentiments on these important particulars. Her confidant sat by her, and upon my being in the last confusion and silence, this malicious aid of her's turning to her, says, I am very glad to observe Sir Roger pauses upon this subject, and seems resolved to deliver all his sentiments upon the matter when he pleases to speak. They both kept their countenances, and after I had sat half an hour meditating how to behave before such profound casuists, I rose up and took my leave. Chance has since that time thrown me very often in her way, and she as often has directed a discourse to me which I do not understand. This barbarity

has kept me ever at a distance from the most beautiful object my eyes ever beheld. It is thus also she deals with all mankind, and you must make love to her, as you would conquer the sphinx, by posing her. But were she like other women, and that there were any talking to her, how constant must the pleasure of that man be, who could converse with a creature—But, after all, you may be sure her heart is fixed on some one or other; and yet I have been credibly informed; but who can believe half that is said! after she had done speaking to me, she put her hand to her bosom, and adjusted her tucker. Then she cast her eyes a little down, upon my beholding her too earnestly. They say she sings excellently: her voice in her ordinary speech has something in it inexpressibly sweet. You must know I dined with her at a public table the day after I first saw her, and she helped me to some tansy in the eye of all the gentlemen in the country. She has certainly the finest hand of any woman in the world. I can assure you, sir, were you to behold her, you would be in the same condition; for as her speech is music, her form is angelic. But I find I grow irregular while I am talking of her; but indeed it would be stupidity to be unconcerned at such perfection. Oh the excellent creature! she is as inimitable to all women, as she is inaccessible to all men.'

I found my friend begin to rave, and insensibly led him towards the house, that we might be joined by some other company; and am convinced that the widow is the secret cause of all that inconsistency which appears in some parts of my friend's discourse; though he has so much command of himself as not directly to mention her, yet according to that of Martial, which one knows not how to render into English, *dum tacet hanc loquitur*. I shall end this

paper with that whole epigram, which represents with much humour my honest friend's condition:

Quicquid agit Rufus, nihil est, nisi Nævia Rufo,
Si gaudet, si flet, si tacet, hanc loquitur:
Cœnat, propinat, poscit, negat, annuit, una est
Nævia; si non sit Nævia, mutus erit.
Scriberet hesternâ patri cùm luce salutem,
Nævia lux, inquit, Nævia numen, ave.
Epig. i. 69.

Let Rufus weep, rejoice, stand, sit, or walk,
Still he can nothing but of Nævia talk;
Let him eat, drink, ask questions, or dispute,
Still he must speak of Nævia, or be mute.
He writ to his father, ending with this line,
I am, my lovely Nævia, ever thine.

R.

No 114. WEDNESDAY, JULY 11, 1711.

——Paupertatis pudor et fuga——
HOR. 1 Ep. xviii. 24.

——————The dread of nothing more
Than to be thought necessitous and poor.
POOLY.

Œconomy in our affairs has the same effect upon our fortunes which good-breeding has upon our conversation. There is a pretending behaviour in both cases, which instead of making men esteemed, renders them both miserable and contemptible. We had yesterday, at Sir Roger's, a set of country gentlemen who dined with him: and after dinner the glass was taken, by those who pleased, pretty plentifully. Among others I observed a person of a tolerable good aspect, who seemed to be more greedy of liquor than any of the company, and yet me-

thought he did not taste it with delight. As he grew warm, he was suspicious of every thing that was said, and as he advanced towards being fuddled, his humour grew worse. At the same time his bitterness seemed to be rather an inward dissatisfaction in his own mind, than any dislike he had taken to the company. Upon hearing his name, I knew him to be a gentleman of a considerable fortune in this county, but greatly in debt. What gives the unhappy man this peevishness of spirit is, that his estate is dipped, and is eating out with usury; and yet he has not the heart to sell any part of it. His proud stomach, at the cost of restless nights, constant inquietudes, danger of affronts, and a thousand nameless inconveniencies, preserves this canker in his fortune, rather than it shall be said he is a man of fewer hundreds a year than he has been commonly reputed. Thus he endures the torment of poverty, to avoid the name of being less rich. If you go to his house, you see great plenty; but served in a manner that shews it is all unnatural, and that the master's mind is not at home. There is a certain waste and carelessness in the air of every thing, and the whole appears but a covered indigence, a magnificent poverty. That neatness and cheerfulness, which attends the table of him who lives within compass, is wanting, and exchanged for a libertine way of service in all about him.

This gentleman's conduct, though a very common way of management, is as ridiculous as that officer's would be, who had but few men under his command, and should take the charge of an extent of country rather than of a small pass. To pay for, personate, and keep in a man's hands, a greater estate than he really has, is of all others the most unpardonable vanity, and must in the end reduce the man who is guilty of it to dishonour. Yet if we

look round us in any county of Great-Britain, we shall see many in this fatal error; if that may be called by so soft a name, which proceeds from a false shame of appearing what they really are, when the contrary behaviour would in a short time advance them to the condition which they pretend to.

Laertes has fifteen hundred pounds a year; which is mortgaged for six thousand pounds; but it is impossible to convince him, that if he sold as much as would pay off that debt, he would save four shillings in the pound *, which he gives for the vanity of being the reputed master of it. Yet if Laertes did this, he would perhaps be easier in his own fortune; but then Irus, a fellow of yesterday, who has but twelve hundred a year, would be his equal. Rather than this shall be, Laertes goes on to bring well-born beggars into the world, and every twelve-month charges his estate with at least one year's rent more by the birth of a child.

Laertes and Irus are neighbours, whose way of living are an abomination to each other. Irus is moved by the fear of poverty, and Laertes by the shame of it. Though the motive of action is of so near affinity in both, and may be resolved into this, 'that to each of them poverty is the greatest of all evils,' yet are their manners widely different. Shame of poverty makes Laertes launch into unnecessary equipage, vain expence, and lavish entertainments. Fear of poverty makes Irus allow himself only plain necessaries, appear without a servant, sell his own corn, attend his labourers, and be himself a labourer. Shame of poverty makes Laertes go every day a step nearer to it: and fear of poverty stirs up Irus to make every day some further progress from it.

These different motives produce the excesses

* Viz. the land-tax.

which men are guilty of in the negligence of and provision for themselves. Usury, stock-jobbing, extortion, and oppression, have their seed in the dread of want; and vanity, riot, and prodigality, from the shame of it: but both these excesses are infinitely below the pursuit of a reasonable creature. After we have taken care to command so much as is necessary for maintaining ourselves in the order of men suitable to our character, the care of superfluities is a vice no less extravagant, than the neglect of necessaries would have been before.

Certain it is, that they are both out of nature, when she is followed with reason and good sense. It is from this reflection that I always read Mr. Cowley with the greatest pleasure. His magnanimity is as much above that of other considerable men, as his understanding; and it is a true distinguishing spirit in the elegant author who published his works, to dwell so much upon the temper of his mind and the moderation of his desires. By this means he has rendered his friend as amiable as famous. That state of life which bears the face of poverty with Mr. Cowley's great vulgar *, is admirably described; and it is no small satisfaction to those of the same turn of desire, that he produces the authority of the wisest men of the best age of the world, to strengthen his opinion of the ordinary pursuits of mankind.

It would methinks be no ill maxim of life, if, according to that ancestor of Sir Roger, whom I lately mentioned, every man would point to himself what sum he would resolve not to exceed. He might by this means cheat himself into a tranquillity on this

* Hence, ye profane, I hate ye all,
Both the great vulgar and the small.

COWLEY's Paraphr. of HORACE, 3 Od. 1

side of that expectation, or convert what he should get above it to nobler uses than his own pleasures or necessities. This temper of mind would exempt a man from an ignorant envy of restless men above him, and a more inexcusable contempt of happy men below him. This would be sailing by some compass, living with some design; but to be eternally bewildered in prospects of future gain, and putting on unnecessary armour against improbable blows of fortune, is a mechanic being which has not good sense for its direction, but is carried on by a sort of acquired instinct towards things below our consideration, and unworthy our esteem. It is possible that the tranquillity I now enjoy at Sir Roger's may have created in me this way of thinking, which is so abstracted from the common relish of the world: but as I am now in a pleasing arbour surrounded with a beautiful landscape, I find no inclination so strong as to continue in these mansions, so remote from the ostentatious scenes of life; and am at this present writing philosopher enough to conclude with Mr. Cowley,

> If e'er ambition did my fancy cheat
> With any wish so mean as to be great;
> Continue Heav'n, still from me to remove
> The humble blessings of that life I love.

T.

N° 115. THURSDAY, JULY 12, 1711.

——Ut sit mens sana in corpore sano.
JUV. Sat. x. 356.

Pray for a sound mind in a sound body.

Bodily labour is of two kinds, either that which a man submits to for his livelihood, or that which he undergoes for his pleasure. The latter of them generally changes the name of labour for that of exercise, but differs only from ordinary labour as it rises from another motive.

A country life abounds in both these kinds of labour, and for that reason gives a man a greater stock of health, and consequently a more perfect enjoyment of himself, than any other way of life. I consider the body as a system of tubes and glands, or, to use a more rustic phrase, a bundle of pipes and strainers, fitted to one another after so wonderful a manner as to make a proper engine for the soul to work with. This description does not only comprehend the bowels, bones, tendons, veins, nerves, and arteries, but every muscle and every ligature, which is a composition of fibres, that are so many imperceptible tubes or pipes interwoven on all sides with invisible glands or strainers.

This general idea of a human body, without considering it in the niceties of anatomy, lets us see how absolutely necessary labour is for the right preservation of it. There must be frequent motions and agitations, to mix, digest, and separate the juices contained in it, as well as to clear and cleanse that infinitude of pipes and strainers of which it is com-

posed, and to give their solid parts a more firm and lasting tone. Labour or exercise ferments the humours, casts them into their proper channels, throws off redundancies, and helps nature in those secret distributions, without which the body cannot subsist in its vigour, nor the soul act with cheerfulness.

I might here mention the effects which this has upon all the faculties of the mind, by keeping the understanding clear, the imagination untroubled, and refining those spirits that are necessary for the proper exertion of our intellectual faculties, during the present laws of union between soul and body. It is to a neglect in this particular that we must ascribe the spleen, which is so frequent in men of studious and sedentary tempers, as well as the vapours to which those of the other sex are so often subject.

Had not exercise been absolutely necessary for our well-being, nature would not have made the body so proper for it, by giving such an activity to the limbs, and such a pliancy to every part as necessarily produce those compressions, extensions, contortions, dilatations, and all other kinds of motions that are necessary for the preservation of such a system of tubes and glands as has been before mentioned. And that we might not want inducements to engage us in such an exercise of the body as is proper for its welfare, it is so ordered that nothing valuable can be procured without it. Not to mention riches and honour, even food and raiment are not to be come at without the toil of the hands and sweat of the brows. Providence furnishes materials, but expects that we should work them up ourselves. The earth must be laboured before it gives its increase, and when it is forced into its several products, how many hands must they pass

through before they are fit for use! Manufactures, trade, and agriculture, naturally employ more than nineteen parts of the species in twenty; and as for those who are not obliged to labour, by the condition in which they are born, they are more miserable than the rest of mankind, unless they indulge themselves in that voluntary labour which goes by the name of exercise.

My friend Sir Roger has been an indefatigable man in business of this kind, and has hung several parts of his house with the trophies of his former labours. The walls of his great hall are covered with the horns of several kinds of deer that he has killed in the chase, which he thinks the most valuable furniture of his house, as they afford him frequent topics of discourse, and shew that he has not been idle. At the lower end of the hall is a large otter's skin stuffed with hay, which his mother ordered to be hung up in that manner, and the knight looks upon with great satisfaction, because it seems he was but nine years old when his dog killed him. A little room adjoining to the hall is a kind of arsenal filled with guns of several sizes and inventions, with which the knight has made great havock in the woods, and destroyed many thousands of pheasants, partridges, and woodcocks. His stable-doors are patched with noses that belonged to foxes of the knight's own hunting down. Sir Roger shewed me one of them that for distinction sake has a brass nail struck through it, which cost him about fifteen hours riding, carried him through half a dozen counties, killed him a brace of geldings, and lost above half his dogs. This the knight looks upon as one of the greatest exploits of his life. The perverse widow, whom I have given some account of, was the death of several foxes; for Sir Roger has told me that in the course of his amours he patched the

western door of his stable. Whenever the widow was cruel, the foxes were sure to pay for it. In proportion as his passion for the widow abated and old age came on, he left off fox-hunting; but a hare is not yet safe that sits within ten miles of his house.

There is no kind of exercise which I would so recommend to my readers of both sexes as this of riding, as there is none which so much conduces to health, and is every way accommodated to the body, according to the idea which I have given of it. Doctor Sydenham is very lavish in its praises; and if the English reader will see the mechanical effects of it described at length, he may find them in a book published not many years since, under the title of the *Medicina Gymnastica* *. For my own part, when I am in town, for want of these opportunities, I exercise myself an hour every morning upon a dumb bell that is placed in a corner of my room, and it pleases me the more because it does every thing I require of it in the most profound silence. My landlady and her daughters are so well acquainted with my hours of exercise, that they never come into my room to disturb me whilst I am ringing.

When I was some years younger than I am at present, I used to employ myself in a more laborious diversion, which I learned from a Latin treatise of exercises that is written with great erudition †: It is there called the σκιομαχία, or the fighting with a man's own shadow, and consists in the brandishing of two short sticks grasped in each hand, and loaden with plugs of lead at either end. This opens the

* By Francis Fuller, M. A.

† This is Hieronymus Mercurialis's celebrated book, *Artis Gymnasticæ apud Antiquos, &c. Libri sex. Venet.* 1569. 4*to*. See lib. iv. cap. 5. and lib. vi. cap. 2.

chest, exercises the limbs, and gives a man all the pleasure of boxing, without the blows. I could wish that several learned men would lay out that time which they employ in controversies and disputes about nothing, in this method of fighting with their own shadows. It might conduce very much to evaporate the spleen, which makes them uneasy to the public as well as to themselves.

To conclude, as I am a compound of soul and body, I consider myself as obliged to a double scheme of duties; and think I have not fulfilled the business of the day when I do not thus employ the one in labour and exercise, as well as the other in study and contemplation. L.

N° 116. FRIDAY, JULY 13, 1711.

——Vocat ingenti clamore Cithæron,
Taygetique canes——

VIRG. Georg. iii. 43.

The echoing hills and chiding hounds invite.

Those who have searched into human nature observe that nothing so much shews the nobleness of the soul, as that its felicity consists in action. Every man has such an active principle in him, that he will find out something to employ himself upon, in whatever place or state of life he is posted. I have heard of a gentleman who was under close confinement in the Bastile seven years; during which time he amused himself in scattering a few small pins about his chamber, gathering them up again, and placing them in different figures on the arm of a

great chair. He often told his friends afterwards, that unless he had found out this piece of exercise, he verily believed he should have lost his senses.

After what has been said, I need not inform my readers, that Sir Roger, with whose character I hope they are at present pretty well acquainted, has in his youth gone through the whole course of those rural diversions which the country abounds in; and which seem to be extremely well suited to that laborious industry a man may observe here in a far greater degree than in towns and cities. I have before hinted at some of my friend's exploits: he has in his youthful days taken forty coveys of partridges in a season; and tired many a salmon with a line consisting but of a single hair. The constant thanks and good wishes of the neighbourhood always attended him, on account of his remarkable enmity towards foxes; having destroyed more of those vermin in one year, than it was thought the whole country could have produced. Indeed the knight does not scruple to own among his most intimate friends, that in order to establish his reputation this way, he has secretly sent for great numbers of them out of other counties, which he used to turn loose about the country by night, that he might the better signalize himself in their destruction the next day. His hunting horses were the finest and best managed in all these parts. His tenants are still full of the praises of a grey stone-horse that unhappily staked himself several years since, and was buried with great solemnity in the orchard.

Sir Roger, being at present too old for foxhunting, to keep himself in action, has disposed of his beagles and got a pack of stop-hounds. What these want in speed, he endeavours to make amends for by the deepness of their mouths and the variety of their notes, which are suited in such manner to

each other, that the whole cry makes up a complete concert. He is so nice in this particular, that a gentleman having made him a present of a very fine hound the other day, the knight returned it by the servant with a great many expressions of civility; but desired him to tell his master, that the dog he had sent was indeed a most excellent bass, but that at present he only wanted a counter-tenor. Could I believe my friend had ever read Shakspeare, I should certainly conclude he had taken the hint from Theseus in the Midsummer Night's Dream:

> My hounds are bred out of the Spartan kind,
> So flu'd *, so sanded †; and their heads are hung
> With ears that sweep away the morning dew,
> Crook-kneed and dew-lap'd like Thessalian bulls,
> Slow in pursuit, but match'd in mouths like bells,
> Each under each. A cry more tuneable
> Was never halloo'd to, nor cheer'd with horn.

Sir Roger is so keen at this sport, that he has been out almost every day since I came down; and upon the chaplain's offering to lend me his easy pad, I was prevailed on yesterday morning to make one of the company. I was extremely pleased, as we rid along, to observe the general benevolence of all the neighbourhood towards my friend. The farmers' sons thought themselves happy if they could open a gate for the good old knight as he passed by; which he generally requited with a nod or a smile, and a kind inquiry after their fathers or uncles.

After we had rid about a mile from home, we came upon a large heath, and the sportsmen began to beat. They had done so for some time, when, as I was at a little distance from the rest of the company, I saw a hare pop out from a small furze-

* Mouthed, chapped. † Marked with small spots.

brake almost under my horse's feet. I marked the way she took, which I endeavoured to make the company sensible of by extending my arm; but to no purpose, till Sir Roger, who knows that none of my extraordinary motions are insignificant, rode up to me, and asked me, if puss was gone that way? Upon my answering yes, he immediately called in the dogs, and put them upon the scent. As they were going off, I heard one of the country-fellows muttering to his companion, 'that 'twas a wonder they had not lost all their sport, for want of the silent gentleman's crying, Stole away.'

This, with my aversion to leaping hedges, made me withdraw to a rising ground, from whence I could have the pleasure of the whole chase, without the fatigue of keeping in with the hounds. The hare immediately threw them above a mile behind her; but I was pleased to find, that instead of running straight forwards, or in hunter's language, 'flying the country,' as I was afraid she might have done, she wheeled about, and described a sort of circle round the hill where I had taken my station, in such a manner as gave me a very distinct view of the sport. I could see her first pass by, and the dogs some time afterwards unravelling the whole track she had made, and following her through all her doubles. I was at the same time delighted in observing that deference which the rest of the pack paid to each particular hound, according to the character he had acquired amongst them. If they were at a fault, and an old hound of reputation opened but once, he was immediately followed by the whole cry; while a raw dog, or one who was a noted liar, might have yelped his heart out, without being taken notice of.

The hare now, after having squatted two or three times, and been put up again as often, came still

nearer to the place where she was at first started. The dogs pursued her, and these were followed by the jolly knight, who rode upon a white gelding, encompassed by his tenants and servants, and cheering his hounds with all the gaiety of five and twenty. One of the sportsmen rode up to me, and told me, that he was sure the chase was almost at an end, because the old dogs, which had hitherto lain behind, now headed the pack. The fellow was in the right. Our hare took a large field just under us, followed by the full cry in view. I must confess the brightness of the weather, the cheerfulness of every thing around me, the chiding of the hounds, which was returned upon us in a double echo from two neighbouring hills, with the hallooing of the sportsmen, and the sounding of the horn, lifted my spirits into a most lively pleasure, which I freely indulged because I was sure it was innocent. If I was under any concern, it was on the account of the poor hare, that was now quite spent, and almost within the reach of her enemies; when the huntsman getting forward, threw down his pole before the dogs. They were now within eight yards of that game which they had been pursuing for almost as many hours; yet on the signal before-mentioned they all made a sudden stand, and though they continued opening as much as before, durst not once attempt to pass beyond the pole. At the same time Sir Roger rode forward, and alighting, took up the hare in his arms; which he soon after delivered up to one of his servants with an order, if she could be kept alive, to let her go in his great orchard; where it seems he has several of these prisoners of war, who live together in a very comfortable captivity. I was highly pleased to see the discipline of the pack, and the good-nature of the knight, who could

not find in his heart to murder a creature that had given him so much diversion.

As we were returning home, I remembered that Monsieur Paschal, in his most excellent discourse on the Misery of Man, tells us, that all our endeavours after greatness proceed from nothing but a desire of being surrounded by a multitude of persons and affairs that may hinder us from looking into ourselves, which is a view we cannot bear. He afterwards goes on to shew that our love of sports comes from the same reason, and is particularly severe upon hunting. 'What,' says he, 'unless it be to drown thought, can make men throw away so much time and pains upon a silly animal, which they might buy cheaper in the market?' The foregoing reflection is certainly just, when a man suffers his whole mind to be drawn into his sports, and altogether loses himself in the woods; but does not affect those who propose a far more laudable end from this exercise, I mean, the preservation of health, and keeping all the organs of the soul in a condition to execute her orders. Had that incomparable person, whom I last quoted, been a little more indulgent to himself in this point, the world might probably have enjoyed him much longer; whereas through too great an application to his studies in his youth, he contracted that ill habit of body, which, after a tedious sickness, carried him off in the fortieth year of his age; and the whole history we have of his life till that time, is but one continued account of the behaviour of a noble soul struggling under innumerable pains and distempers.

For my own part, I intend to hunt twice a week during my stay with Sir Roger; and shall prescribe the moderate use of this exercise to all my country friends, as the best kind of physic for

mending a bad constitution, and preserving a good one.

I cannot do this better, than in the following lines out of Mr. Dryden:

> The first physicians by debauch were made;
> Excess began, and Sloth sustains the trade.
> By chase our long-liv'd fathers earn'd their food;
> Toil strung the nerves, and purify'd the blood;
> But we their sons, a pamper'd race of men,
> Are dwindled down to threescore years and ten.
> Better to hunt in fields for health unbought,
> Than fee the doctor for a nauseous draught.
> The wise for cure on exercise depend:
> God never made his work for man to mend.

X.

N° 117. SATURDAY, JULY 14, 1711.

——*Ipsi sibi somnia fingunt.*

VIRG. Ecl. viii. 108.

With voluntary dreams they cheat their minds.

THERE are some opinions in which a man should stand neuter, without engaging his assent to one side or the other. Such a hovering faith as this, which refuses to settle upon any determination, is absolutely necessary in a mind that is careful to avoid errors and prepossessions. When the arguments press equally on both sides in matters that are indifferent to us, the safest method is to give up ourselves to neither.

It is with this temper of mind that I consider the subject of witchcraft. When I hear the relations that are made from all parts of the world, not only from Norway and Lapland, from the East and West

Indies, but from every particular nation in Europe, I cannot forbear thinking that there is such an intercourse and commerce with evil spirits, as that which we express by the name of witchcraft. But when I consider that the ignorant and credulous parts of the world abound most in these relations, and that the persons among us, who are supposed to engage in such an infernal commerce, are people of a weak understanding and crazed imagination, and at the same time reflect upon the many impostures and delusions of this nature that have been detected in all ages, I endeavour to suspend my belief till I hear more certain accounts than any which have yet come to my knowledge. In short, when I consider the question, whether there are such persons in the world as those we call witches, my mind is divided between the two opposite opinions, or rather (to speak my thoughts freely) I believe in general that there is, and has been such a thing as witchcraft; but at the same time can give no credit to any particular instance of it.

I am engaged in this speculation, by some occurrences that I met with yesterday, which I shall give my reader an account of at large. As I was walking with my friend Sir Roger by the side of one of his woods, an old woman applied herself to me for my charity. Her dress and figure put me in mind of the following description in Otway:

> In a close lane as I pursu'd my journey,
> I spy'd a wrinkled hag, with age grown double,
> Picking dry sticks, and mumbling to herself.
> Her eyes with scalding rheum were gall'd and red;
> Cold palsy shook her head; her hands seem'd wither'd;
> And on her crooked shoulders had she wrapt
> The tatter'd remnant of an old striped hanging,
> Which served to keep her carcase from the cold:
> So there was nothing of a piece about her.
> Her lower weeds were all o'er coarsely patch'd

With different colour'd rags, black, red, white, yellow,
And seem'd to speak variety of wretchedness.

As I was musing on this description, and comparing it with the object before me, the knight told me, that this very old woman had the reputation of a witch all over the country, that her lips were observed to be always in motion, and that there was not a switch about her house which her neighbours did not believe had carried her several hundreds of miles. If she chanced to stumble, they always found sticks or straws that lay in the figure of a cross before her. If she made any mistake at church, and cried amen in a wrong place, they never failed to conclude that she was saying her prayers backwards. There was not a maid in the parish that would take a pin of her, though she should offer a bag of money with it. She goes by the name of Moll White, and has made the country ring with several imaginary exploits which are palmed upon her. If the dairy-maid does not make her butter come so soon as she would have it, Moll White is at the bottom of the churn. If a horse sweats in the stable, Moll White has been upon his back. If a hare makes an unexpected escape from the hounds, the huntsman curses Moll White. 'Nay,' says Sir Roger, 'I have known the master of the pack, upon such an occasion, send one of his servants to see if Moll White had been out that morning.'

This account raised my curiosity so far, that I begged my friend Sir Roger to go with me into her hovel, which stood in a solitary corner under the side of the wood. Upon our first entering, Sir Roger winked to me, and pointed at something that stood behind the door, which, upon looking that way, I found to be an old broom-staff. At the same time he whispered me in the ear to take notice of a tabby

cat that sate in the chimney corner, which, as the old knight told me, lay under as bad a report as Moll White herself; for besides that Moll is said often to accompany her in the same shape, the cat is reported to have spoken twice or thrice in her life, and to have played several pranks above the capacity of an ordinary cat.

I was secretly concerned to see human nature in so much wretchedness and disgrace, but at the same time could not forbear smiling to hear Sir Roger, who is a little puzzled about the old woman, advising her as a justice of peace to avoid all communication with the devil, and never to hurt any of her neighbour's cattle. We concluded our visit with a bounty, which was very acceptable.

In our return home Sir Roger told me, that old Moll had been often brought before him for making children spit pins, and giving maids the nightmare; and that the country people would be tossing her into a pond, and trying experiments with her every day, if it was not for him and his chaplain.

I have since found upon enquiry, that Sir Roger was several times staggered with the reports that had been brought him concerning this old woman, and would frequently have bound her over to the county sessions, had not his chaplain with much ado persuaded him to the contrary.

I have been the more particular in this account, because I hear there is scarce a village in England that has not a Moll White in it. When an old woman begins to doat, and grow chargeable to a parish, she is generally turned into a witch, and fills the whole country with extravagant fancies, imaginary distempers, and terrifying dreams. In the mean time, the poor wretch that is the innocent occasion of so many evils, begins to be frighted at herself,

and sometimes confesses secret commerces and familiarities that her imagination forms in a delirious old age. This frequently cuts off charity from the greatest objects of compassion, and inspires people with a malevolence towards those poor decrepit parts of our species, in whom human nature is defaced by infirmity and dotage. L.

N° 118. MONDAY, JULY 16, 1711.

——*Hæret lateri lethalis arundo.*

VIRG. Æn. iv. 73.

——————The fatal dart
Sticks in his side, and rankles in his heart.
DRYDEN.

THIS agreeable seat is surrounded with so many pleasing walks, which are struck out of a wood, in the midst of which the house stands, that one can hardly ever be weary of rambling from one labyrinth of delight to another. To one used to live in a city the charms of the country are so exquisite, that the mind is lost in a certain transport which raises us above ordinary life, and yet is not strong enough to be inconsistent with tranquillity. This state of mind was I in, ravished with the murmur of waters, the whisper of breezes, the singing of birds; and whether I looked up to the heavens, down on the earth, or turned to the prospects around me, still struck with new sense of pleasure; when I found by the voice of my friend, who walked by me, that we had insensibly strolled into the grove sacred to the widow. 'This woman,' says he, 'is of all others the most unintelligible; she either designs to

marry, or she does not. What is the most perplexing of all is, that she doth not either say to her lovers she has any resolution against that condition of life in general, or that she banishes them; but conscious of her own merit she permits their addresses, without fear of any ill consequence, or want of respect, from their rage or despair. She has that in her aspect, against which it is impossible to offend. A man whose thoughts are constantly bent upon so agreeable an object, must be excused if the ordinary occurrences in conversation are below his attention. I call her indeed perverse, but, alas! why do I call her so? because her superior merit is such, that I cannot approach her without awe, that my heart is checked by too much esteem: I am angry that her charms are not more accessible, that I am more inclined to worship than salute her. How often have I wished her unhappy, that I might have an opportunity of serving her? and how often troubled in that very imagination, at giving her the pain of being obliged? Well, I have led a miserable life in secret upon her account; but fancy she would have condescended to have some regard for me, if it had not been for that watchful animal her confidant.

'Of all persons under the sun,' (continued he, calling me by my name), 'be sure to set a mark upon confidants: they are of all people the most impertinent. What is most pleasant to observe in them, is, that they assume to themselves the merit of the persons whom they have in their custody. Orestilla is a great fortune, and in wonderful danger of surprises, therefore full of suspicions of the least indifferent thing, particularly careful of new acquaintance, and of growing too familiar with the old. Themista, her favourite woman, is every whit as careful of whom she speaks to, and what she says. Let the ward be a beauty, her confidant shall

treat you with an air of distance; let her be a fortune, and she assumes the suspicious behaviour of her friend and patroness. Thus it is that very many of our unmarried women of distinction are to all intents and purposes married, except the consideration of different sexes. They are directly under the conduct of their whisperer; and think they are in a state of freedom, while they can prate with one of these attendants of all men in general, and still avoid the man they most like. You do not see one heiress in a hundred whose fate does not turn upon this circumstance of choosing a confidant. Thus it is that the lady is addressed to, presented and flattered, only by proxy, in her woman. In my case, how is it possible that——' Sir Roger was proceeding in his harangue, when we heard the voice of one speaking very importunately, and repeating these words, 'What, not one smile?' We followed the sound till we came to a close thicket, on the other side of which we saw a young woman sitting as it were in a personated sullenness just over a transparent fountain. Opposite to her stood Mr. William, Sir Roger's master of the game. The knight whispered me, 'Hist, these are lovers.' The huntsman looking earnestly at the shadow of the young maiden in the stream, 'Oh thou dear picture, if thou couldst remain there in the absence of that fair creature whom you represent in the water, how willingly could I stand here satisfied for ever, without troubling my dear Betty herself with any mention of her unfortunate William, whom she is angry with! But alas! when she pleases to be gone, thou wilt also vanish——Yet let me talk to thee while thou dost stay. Tell my dearest Betty thou dost not more depend upon her, than does her William: her absence will make away with me as well as thee. If she offers to remove thee; I will jump into these waves

to lay hold on thee; herself, her own dear person, I must never embrace again.—Still do you hear me without one smile—It is too much to bear.'—He had no sooner spoke these words, but he made an offer of throwing himself into the water: at which his mistress started up, and at the next instant he jumped across the fountain, and met her in an embrace. She, half recovering from her fright, said in the most charming voice imaginable, and with a tone of complaint, 'I thought how well you would drown yourself. No, no, you will not drown yourself till you have taken your leave of Susan Holiday.' The huntsman, with a tenderness that spoke the most passionate love, and with his cheek close to her's, whispered the softest vows of fidelity in her ear, and cried, 'Do not, my dear, believe a word Kate Willow says; she is spiteful, and makes stories, because she loves to hear me talk to herself for your sake.' 'Look you there,' quoth Sir Roger, 'do you see there, all mischief comes from confidants! But let us not interrupt them; the maid is honest, and the man dare not be otherwise, for he knows I loved her father: I will interpose in this matter, and hasten the wedding. Kate Willow is a witty mischievous wench in the neighbourhood, who was a beauty; and makes me hope I shall see the perverse widow in her condition. She was so flippant with her answers to all the honest fellows that came near her, and so very vain of her beauty, that she has valued herself upon her charms till they are ceased. She therefore now makes it her business to prevent other young women from being more discreet than she was herself: however, the saucy thing said the other day well enough, "Sir Roger and I must make a match, for we are both despised by those we loved." The hussy has a great deal of power wherever she comes, and has her share of cunning.

'However, when I reflect upon this woman, I do not know whether in the main I am the worse for having loved her: whenever she is recalled to my imagination my youth returns, and I feel a forgotten warmth in my veins. This affliction in my life has streaked all my conduct with a softness, of which I should otherwise have been incapable. It is perhaps, to this dear image in my heart owing that I am apt to relent, that I easily forgive, and that many desirable things are grown into my temper, which I should not have arrived at by better motives than the thought of being one day her's. I am pretty well satisfied such a passion as I have had is never well cured; and between you and me, I am often apt to imagine it has had some whimsical effect upon my brain: for I frequently find, that in my most serious discourse I let fall some comical familiarity of speech or odd phrase that makes the company laugh. However, I cannot but allow she is a most excellent woman. When she is in the country I warrant she does not run into dairies, but reads upon the nature of plants: but has a glass-hive, and comes into the garden out of books to see them work, and observe the policies of their commonwealth. She understands every thing. I would give ten pounds to hear her argue with my friend Sir Andrew Freeport about trade. No, no, for all she looks so innocent as it were, take my word for it she is no fool.'

T.

No 119. TUESDAY, JULY 17, 1711.

Urbem quam dicunt Romam, Melibœe, putavi
Stultus ego huic nostræ similem. ———

VIRG. Ecl. i. 20.

The city men call Rome, unskilful clown,
I thought resembled this our humble town.
WARTON.

The first and most obvious reflections which arise in a man who changes the city for the country, are upon the different manners of the people whom he meets with in those two different scenes of life. By manners I do not mean morals, but behaviour and good-breeding, as they shew themselves in the town and in the country.

And here in the first place I must observe a very great revolution that has happened in this article of good-breeding. Several obliging deferences, condescensions, and submissions, with many outward forms and ceremonies that accompany them, were first of all brought up among the politer part of mankind, who lived in courts and cities, and distinguished themselves from the rustic part of the species (who on all occasions acted bluntly and naturally) by such a mutual complaisance and intercourse of civilities. These forms of conversation by degrees multiplied and grew troublesome; the modish world found too great a constraint in them, and have therefore thrown most of them aside. Conversation, like the Romish religion, was so incumbered with show and ceremony, that it stood in need of a reformation to retrench its superfluities, and restore it to its natural good sense and beauty.

At present therefore an unconstrained carriage, and a certain openness of behaviour, are the height of good-breeding. The fashionable world is grown free and easy; our manners sit more loose upon us. Nothing is so modish as an agreeable negligence. In a word, good-breeding shows itself most, where to an ordinary eye it appears the least.

If after this we look on the people of mode in the country, we find in them the manners of the last age. They have no sooner fetched themselves up to the fashions of the polite world, but the town has dropped them, and are nearer to the first state of nature than to those refinements which formerly reigned in the court, and still prevail in the country. One may now know a man that never conversed in the world, by his excess of good-breeding. A polite country esquire shall make you as many bows in half an hour, as would serve a courtier for a week. There is infinitely more to do about place and precedency in a meeting of justices' wives, than in an assembly of dutchesses.

This rural politeness is very troublesome to a man of my temper, who generally take the chair that is next me, and walk first or last, in the front or in the rear, as chance directs. I have known my friend Sir Roger's dinner almost cold before the company could adjust the ceremonial, and be prevailed upon to sit down; and have heartily pitied my old friend, when I have seen him forced to pick and cull his guests, as they sat at the several parts of his table, that he might drink their healths according to their respective ranks and qualities. Honest Will Wimble, who I should have thought had been altogether uninfected with ceremony, gives me abundance of trouble in this particular. Though he has been fishing all the morning, he will not help himself at dinner until I am served. When we are going out

of the hall, he runs behind me; and last night, as we were walking in the fields, stopped short at a stile until I came up to it, and upon my making signs to him to get over, told me with a serious smile, that sure I believed they had no manners in the country.

There has happened another revolution in the point of good-breeding, which relates to the conversation among men of mode, and which I cannot but look upon as very extraordinary. It was certainly one of the first distinctions of a well-bred man to express every thing that had the most remote appearance of being obscene, in modest terms and distant phrases; whilst the clown, who had no such delicacy of conception and expression, clothed his ideas in those plain homely terms that are the most obvious and natural. This kind of good-manners was perhaps carried to an excess, so as to make conversation too stiff, formal, and precise: for which reason (as hypocrisy in one age is generally succeeded by atheism in another) conversation is in a great measure relapsed into the first extreme; so that at present several of our men of the town, and particularly those who have been polished in France, make use of the most coarse uncivilized words in our language, and utter themselves often in such a manner as a clown would blush to hear.

This infamous piece of good-breeding, which reigns among the coxcombs of the town, has not yet made its way into the country; and as it is impossible for such an irrational way of conversation to last long among a people that make any profession of religion, or show of modesty, if the country gentlemen get into it, they will certainly be left in the lurch. Their good-breeding will come too late to them, and they will be thought a parcel of lewd clowns, while they fancy themselves talking together like men of wit and pleasure.

As the two points of good-breeding, which I have hitherto insisted upon, regard behaviour and conversation, there is a third which turns upon dress. In this too the country are very much behind-hand. The rural beaus are not yet got out of the fashion that took place at the time of the revolution, but ride about the country in red coats and laced hats, while the women in many parts are still trying to outvie one another in the height of their head-dresses.

But a friend of mine, who is now upon the western circuit, having promised to give me an account of the several modes and fashions that prevail in the different parts of the nation through which he passes, I shall defer the enlarging upon this last topic till I have received a letter from him, which I expect every post. L.

N° 120. WEDNESDAY, JULY 18, 1711.

——*Equidem credo, quia sit divinitus illis*
Ingenium———

VIRG. Georg. i. 415.

——I deem their breasts inspir'd
With a divine sagacity.——

My friend Sir Roger is very often merry with me upon my passing so much of my time among his poultry. He has caught me twice or thrice looking after a bird's nest, and several times sitting an hour or two together near a hen and chickens. He tells me he believes I am personally acquainted with every fowl about his house; calls such a particular cock my favourite; and frequently complains that

his ducks and geese have more of my company than himself.

I must confess I am infinitely delighted with those speculations of nature which are to be made in a country-life; and as my reading has very much lain among books of natural history, I cannot forbear recollecting upon this occasion the several remarks which I have met with in authors, and comparing them with what falls under my own observation; the arguments for providence drawn from the natural history of animals being in my opinion demonstrative.

The make of every kind of animal is different from that of every other kind; and yet there is not the least turn in the muscles or twist in the fibres of any one, which does not render them more proper for that particular animal's way of life than any other cast or texture of them would have been.

The most violent appetites in all creatures are lust and hunger. The first is a perpetual call upon them to propagate their kind; the latter to preserve themselves.

It is astonishing to consider the different degrees of care that descend from the parent to the young, so far as is absolutely necessary for the leaving a posterity. Some creatures cast their eggs as chance directs them, and think of them no farther; as insects and several kinds of fish. Others, of a nicer frame, find out proper beds to deposit them in, and there leave them; as the serpent, the crocodile, and ostrich: others hatch their eggs and tend the birth, until it is able to shift for itself.

What can we call the principle which directs every different kind of bird to observe a particular plan in the structure of its nest, and directs all the same species to work after the same model? It cannot be imitation; for though you hatch a crow un-

der a hen, and never let it see any of the works of its own kind, the nest it makes shall be the same, to the laying of a stick, with all the other nests of the same species. It cannot be reason; for were animals endued with it to as great a degree as man, their buildings would be as different as ours, according to the different conveniencies that they would propose to themselves.

Is it not remarkable, that the same temper of weather, which raises this genial warmth in animals, should cover the trees with leaves, and the fields with grass, for their security and concealment, and produce such infinite swarms of insects for the support and sustenance of their respective broods?

Is it not wonderful, that the love of the parent should be so violent while it lasts, and that it should last no longer than is necessary for the preservation of the young?

The violence of this natural love is exemplified by a very barbarous experiment; which I shall quote at length, as I find it in an excellent author, and hope my readers will pardon the mentioning such an instance of cruelty, because there is nothing can so effectually shew the strength of that principle in animals of which I am here speaking. 'A person who was well skilled in dissections opened a bitch, and as she lay in the most exquisite tortures, offered her one of her young puppies, which she immediately fell a licking; and for the time seemed insensible of her own pain. On the removal, she kept her eye fixt on it, and began a wailing sort of cry, which seemed rather to proceed from the loss of her young one, than the sense of her own torments.'

But notwithstanding this natural love in brutes

is much more violent and intense than in rational creatures, providence has taken care that it should be no longer troublesome to the parent than it is useful to the young; for so soon as the wants of the latter cease, the mother withdraws her fondness, and leaves them to provide for themselves; and what is a very remarkable circumstance in this part of instinct, we find that the love of the parent may be lengthened out beyond its usual time, if the preservation of the species requires it: as we may see in birds that drive away their young as soon as they are able to get their livelihood, but continue to feed them if they are tied to the nest, or confined within a cage, or by any other means appear to be out of a condition of supplying their own necessities.

This natural love is not observed in animals to ascend from the young to the parent, which is not at all necessary for the continuance of the species: nor indeed in reasonable creatures does it rise in any proportion, as it spreads itself downward; for in all family affection, we find protection granted and favours bestowed, are greater motives to love and tenderness, than safety, benefits, or life received.

One would wonder to hear sceptical men disputing for the reason of animals, and telling us it is only our pride and prejudices that will not allow them the use of that faculty.

Reason shews itself in all occurrences of life; whereas the brute makes no discovery of such a talent, but in what immediately regards his own preservation, or the continuance of his species. Animals in their generation are wiser than the sons of men; but their wisdom is confined to a few particulars, and lies in a very narrow compass. Take a brute out of his instinct, and you find him wholly

deprived of understanding. To use an instance that comes often under observation:

With what caution does the hen provide herself a nest in places unfrequented, and free from noise and disturbance! when she has laid her eggs in such a manner that she can cover them, what care does she take in turning them frequently, that all parts may partake of the vital warmth! when she leaves them, to provide for her necessary sustenance, how punctually does she return before they have time to cool, and become incapable of producing an animal! In the summer you see her giving herself greater freedoms, and quitting her care for above two hours together; but in winter, when the rigour of the season would chill the principles of life, and destroy the young one, she grows more assiduous in her attendance, and stays away but half the time. When the birth approaches, with how much nicety and attention does she help the chick to break its prison! not to take notice of her covering it from the injuries of the weather, providing it proper nourishment, and teaching it to help itself; nor to mention her forsaking the nest, if after the usual time of reckoning the young one does not make its appearance. A chymical operation could not be followed with greater art or diligence, than is seen in the hatching of a chick; though there are many other birds that shew an infinitely greater sagacity in all the forementioned particulars.

But at the same time the hen, that has all this seeming ingenuity (which is indeed absolutely necessary for the propagation of the species,) considered in other respects, is without the least glimmering of thought or common sense. She mistakes a piece of chalk for an egg, and sits upon it in the same manner. She is insensible of any increase or diminution in the number of those she lays. She

does not distinguish between her own and those of another species; and when the birth appears of never so different a bird, will cherish it for her own. In all these circumstances which do not carry an immediate regard to the subsistence of herself or her species, she is a very idiot.

There is not, in my opinion, any thing more mysterious in nature than this instinct in animals, which thus rises above reason, and falls infinitely short of it. It cannot be accounted for by any properties in matter, and at the same time works after so odd a manner, that one cannot think it the faculty of an intellectual being. For my own part, I look upon it as upon the principle of gravitation in bodies, which is not to be explained by any known qualities inherent in the bodies themselves, nor from any laws of mechanism, but, according to the best notions of the greatest philosophers, is an immediate impression from the first mover, and the divine energy acting in the creatures. L.

N° 121. THURSDAY, JULY 19, 1711.

———Jovis omnia plena.

VIRG. Ecl. iii. 60.

———All things are full of Jove.

As I was walking this morning in the great yard that belongs to my friend's country-house, I was wonderfully pleased to see the different workings of instinct in a hen followed by a brood of ducks. The young, upon the sight of a pond, immediately ran into it; while the step-mother, with all imagin-

able anxiety, hovered about the borders of it, to call them out of an element that appeared to her so dangerous and destructive. As the different principle which acted in these different animals cannot be termed reason, so when we call it instinct, we mean something we have no knowledge of. To me, as I hinted in my last paper, it seems the immediate direction of providence, and such an operation of the supreme Being, as that which determines all the portions of matter to their proper centres. A modern philosopher, quoted by Monsieur Bayle in his learned dissertation on the Souls of Brutes, delivers the same opinion, though in a bolder form of words, where he says, *Deus est anima brutorum*, 'God himself is the soul of brutes.' Who can tell what to call that seeming sagacity in animals, which directs them to such food as is proper for them, and makes them naturally avoid whatever is noxious or unwholesome? Tully has observed, that a lamb no sooner falls from its mother, but immediately and of its own accord it applies itself to the teat. Dampier, in his Travels, tells us, that when seamen are thrown upon any of the unknown coasts of America, they never venture upon the fruit of any tree, how tempting soever it may appear, unless they observe that it is marked with the pecking of birds; but fall on without any fear or apprehension where the birds have been before them.

But notwithstanding animals have nothing like the use of reason, we find in them all the lower parts of our nature, the passions and senses in their greatest strength and perfection. And here it is worth our observation, that all beasts and birds of prey are wonderfully subject to anger, malice, revenge, and all the other violent passions that may animate them in search of their proper food; as those that are incapable of defending themselves,

or annoying others, or whose safety lies chiefly in their flight, are suspicious, fearful, and apprehensive of every thing they see or hear; whilst others, that are of assistance and use to man, have their natures softened with something mild and tractable, and by that means are qualified for a domestic life. In this case the passions generally correspond with the make of the body. We do not find the fury of a lion in so weak and defenceless an animal as a lamb; nor the meekness of a lamb in a creature so armed for battle and assault as the lion. In the same manner, we find that particular animals have a more or less exquisite sharpness and sagacity in those particular senses which most turn to their advantage, and in which their safety and welfare is the most concerned.

Nor must we here omit that great variety of arms with which nature has differently fortified the bodies of several kind of animals, such as claws, hoofs, horns, teeth, and tusks, a tail, a sting, a trunk, or a proboscis. It is likewise observed by naturalists, that it must be some hidden principle, distinct from what we call reason, which instructs animals in the use of these their arms, and teaches them to manage them to the best advantage; because they naturally defend themselves with that part in which their strength lies, before the weapon be formed in it; as is remarkable in lambs, which, though they are bred within doors, and never saw the actions of their own species, push at those who approach them with their foreheads, before the first budding of a horn appears.

I shall add to these general observations an instance, which Mr. Locke has given us, of Providence even in the imperfections of a creature which seems the meanest and the most despicable in the whole animal world. 'We may,' says he, 'from the make

of an oyster, or cockle, conclude, that it has not so many nor so quick senses as a man, or several other animals: nor if it had, would it, in that state and incapacity of transferring itself from one place to another, be bettered by them. What good would sight and hearing do to a creature, that cannot move itself to or from the object, wherein at a distance it perceives good or evil? and would not quickness of sensation be an inconvenience to an animal that must be still where chance has once placed it, and there receive the afflux of colder or warmer, clean or foul water, as it happens to come to it?'

I shall add to this instance out of Mr. Locke another out of the learned Dr. More, who cites it from Cardan, in relation to another animal which providence has left defective, but at the same time has shown its wisdom in the formation of that organ in which it seems chiefly to have failed. 'What is more obvious and ordinary than a mole? and yet what more palpable argument of providence than she? the members of her body are so exactly fitted to her nature and manner of life: for her dwelling being under ground where nothing is to be seen, nature has so obscurely fitted her with eyes, that naturalists can scarce agree whether she have any sight at all, or no. But for amends, what she is capable of for her defence and warning of danger, she has very eminently conferred upon her; for she is exceeding quick of hearing. And then her short tail and short legs, but broad fore-feet armed with sharp claws; we see by the event to what purpose they are, she so swiftly working herself under ground, and making her way so fast in the earth as they that behold it cannot but admire it. Her legs therefore are short, that she need dig no more than will serve the mere thickness of her body; and her fore-feet are broad, that she may scoop away much earth at a

time; and little or no tail she has, because she courses it not on the ground, like the rat or mouse, of whose kindred she is; but lives under the earth, and is fain to dig herself a dwelling there. And she making her way through so thick an element, which will not yield easily, as the air or the water, it had been dangerous to have drawn so long a train behind her; for her enemy might fall upon her rear, and fetch her out, before she had completed or got full possession of her works.'

I cannot forbear mentioning Mr. Boyle's remark upon this last creature, who I remember somewhere in his works observes, that though the mole be not totally blind (as it is commonly thought) she has not sight enough to distinguish particular objects. Her eye is said to have but one humour in it, which is supposed to give her the idea of light, but of nothing else, and is so formed that this idea is probably painful to the animal. Whenever she comes up into broad day she might be in danger of being taken, unless she were thus affected by a light striking upon her eye, and immediately warning her to bury herself in her proper element. More sight would be useless to her, as none at all might be fatal.

I have only instanced such animals as seem the most imperfect works of nature; and if providence shews itself even in the blemishes of these creatures, how much more does it discover itself in the several endowments which it has variously bestowed upon such creatures as are more or less finished and completed in their several faculties, according to the condition of life in which they are posted.

I could wish our Royal Society would compile a body of natural history, the best that could be gathered together from books and observations. If the several writers among them took each his par-

ticular species, and gave us a distinct account of its original, birth and education; its policies, hostilities and alliances, with the frame and texture of its inward and outward parts, and particularly those that distinguish it from all other animals, with their peculiar aptitudes for the state of being in which providence has placed them, it would be one of the best services their studies could do mankind, and not a little redound to the glory of the all-wise Contriver.

It is true, such a natural history, after all the disquisitions of the learned, would be infinitely short and defective. Seas and deserts hide millions of animals from our observation. Innumerable artifices and stratagems are acted in the 'howling wilderness' and in the 'great deep,' that can never come to our knowledge. Besides that there are infinitely more species of creatures which are not to be seen without, nor indeed with the help of the finest glasses, than of such as are bulky enough for the naked eye to take hold of. However, from the consideration of such animals as lie within the compass of our knowledge, we might easily form a conclusion of the rest, that the same variety of wisdom and goodness runs through the whole creation, and puts every creature in a condition to provide for its safety and subsistence in its proper station.

Tully has given us an admirable sketch of natural history, in his second book concerning the Nature of the Gods; and that in a stile so raised by metaphors and descriptions, that it lifts the subject above raillery and ridicule, which frequently fall on such nice observations when they pass through the hands of an ordinary writer. L.

N° 122. FRIDAY, JULY 20, 1711.

Comes jucundus in via pro vehiculo est.

PUBL. Syr. Frag.

An agreeable companion upon the road is as good as a coach.

A MAN's first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. If the last interferes with the former, it ought to be intirely neglected; but otherwise there cannot be a greater satisfaction to an honest mind, than to see those approbations which it gives itself, seconded by the applauses of the public. A man is more sure of his conduct, when the verdict which he passes upon his own behaviour is thus warranted and confirmed by the opinion of all that know him.

My worthy friend Sir Roger is one of those who is not only at peace within himself, but beloved and esteemed by all about him. He receives a suitable tribute for his universal benevolence to mankind, in the returns of affection and good-will, which are paid him by every one that lives within his neighbourhood. I lately met with two or three odd instances of that general respect which is shewn to the good old knight. He would needs carry Will Wimble and myself with him to the country assizes. As we were upon the road Will Wimble joined a couple of plain men who rid before us, and conversed with them for some time; during which my friend Sir Roger acquainted me with their characters.

'The first of them,' says he, 'that has a spaniel by his side, is a yeoman of about an hundred pounds

a year, an honest man. He is just within the game-act, and qualified to kill an hare or a pheasant. He knocks down a dinner with his gun twice or thrice a week; and by that means lives much cheaper than those who have not so good an estate as himself. He would be a good neighbour if he did not destroy so many partridges. In short, he is a very sensible man; shoots flying; and has been several times foreman of the petty-jury.

'The other that rides along with him is Tom Touchy, a fellow famous for "taking the law" of every body. There is not one in the town where he lives that he has not sued at a quarter sessions. The rogue had once the impudence to go to law with the Widow. His head is full of costs, damages, and ejectments. He plagued a couple of honest gentlemen so long for a trespass in breaking one of his hedges, till he was forced to sell the ground it inclosed to defray the charges of the prosecution: his father left him fourscore pounds a year; but he has cast and been cast so often, that he is not now worth thirty. I suppose he is going upon the old business of the willow-tree.'

As Sir Roger was giving me this account of Tom Touchy, Will Wimble and his two companions stopped short till we came up to them. After having paid their respects to Sir Roger, Will told him that Mr. Touchy and he must appeal to him upon a dispute that arose between them. Will it seems had been giving his fellow-traveller an account of his angling one day in such a hole: when Tom Touchy, instead of hearing out his story, told him that Mr. Such a One, if he pleased, might 'take the law of him' for fishing in that part of the river. My friend Sir Roger heard them both, upon a round trot; and after having paused some time told them with the air of a man who would not give his judg-

ment rashly, that 'much might be said on both sides.' They were neither of them dissatisfied with the knight's determination, because neither of them found himself in the wrong by it. Upon which we made the best of our way to the assizes.

The court was sat before Sir Roger came; but notwithstanding all the justices had taken their places upon the bench, they made room for the old knight at the head of them; who for his reputation in the country took occasion to whisper in the judge's ear, that he was glad his lordship had met with so much good weather in his circuit. I was listening to the proceeding of the court with much attention, and infinitely pleased with that great appearance and solemnity which so properly accompanies such a public administration of our laws; when, after about an hour's sitting, I observed, to my great surprise, in the midst of a trial, that my friend Sir Roger was getting up to speak. I was in some pain for him, until I found he had acquitted himself of two or three sentences, with a look of much business and great intrepidity.

Upon his first rising the court was hushed, and a general whisper ran among the country people, that Sir Roger 'was up.' The speech he made was so little to the purpose, that I shall not trouble my readers with an account of it; and I believe was not so much designed by the knight himself to inform the court, as to give him a figure in my eye, and keep up his credit in the country.

I was highly delighted, when the court rose, to see the gentlemen of the country gathering about my old friend, and striving who should compliment him most; at the same time that the ordinary people gazed upon him at a distance, not a little admiring his courage, that was not afraid to speak to the judge.

In our return home we met with a very odd accident; which I cannot forbear relating, because it shews how desirous all who know Sir Roger are of giving him marks of their esteem. When we were arrived upon the verge of his estate, we stopped at a little inn to rest ourselves and our horses. The man of the house had it seems been formerly a servant in the knight's family; and to do honour to his old master, had some time since, unknown to Sir Roger, put him up in a sign-post before the door; so that the knight's head had hung out upon the road about a week before he himself knew any thing of the matter. As soon as Sir Roger was acquainted with it, finding that his servant's indiscretion proceeded wholly from affection and good-will, he only told him that he had made him too high a compliment; and when the fellow seemed to think that could hardly be, added with a more decisive look, that it was too great an honour for any man under a duke; but told him at the same time, that it might be altered with a very few touches, and that he himself would be at the charge of it. Accordingly they got a painter by the knight's directions to add a pair of whiskers to the face, and by a little aggravation of the features to change it into the Saracen's Head. I should not have known this story, had not the inn-keeper, upon Sir Roger's alighting, told him in my hearing, that his honour's head was brought back last night with the alterations that he had ordered to be made in it. Upon this my friend, with his usual cheerfulness, related the particulars above mentioned, and ordered the head to be brought into the room. I could not forbear discovering greater expressions of mirth than ordinary upon the appearance of this monstrous face, under which, notwithstanding it was made to frown and stare in a most extraordinary

manner, I could still discover a distant resemblance of my old friend. Sir Roger, upon seeing me laugh, desired me to tell him truly if I thought it possible for people to know him in that disguise. I at first kept my usual silence; but upon the knight's conjuring me to tell him whether it was not still more like himself than a Saracen, I composed my countenance in the best manner I could, and replied, that 'much might be said on both sides.'

These several adventures, with the knight's behaviour in them, gave me as pleasant a day as ever I met with in any of my travels. L.

N° 123. SATURDAY, JULY 21, 1711.

Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant:
Utcunque defecere mores,
Dedecorant bene nata culpæ.

HOR. 4 Od. iv. 33.

Yet the best blood by learning is refin'd,
And virtue arms the solid mind;
Whilst vice will stain the noblest race,
And the paternal stamp efface.

OLDISWORTH.

As I was yesterday taking the air with my friend Sir Roger, we were met by a fresh-coloured ruddy young man who rid by us full speed, with a couple of servants behind him. Upon my inquiry who he was, Sir Roger told me that he was a young gentleman of a considerable estate, who had been educated by a tender mother that lived not many miles from the place where we were. She is a very good

lady, says my friend, but took so much care of her son's health, that she has made him good for nothing. She quickly found that reading was bad for his eyes, and that writing made his head ache. He was let loose among the woods as soon as he was able to ride on horseback, or to carry a gun upon his shoulder. To be brief, I found, by my friend's account of him, that he had got a great stock of health, but nothing else; and that if it were a man's business only to live, there would not be a more accomplished young fellow in the whole country.

The truth of it is, since my residing in these parts I have seen and heard innumerable instances of young heirs and elder brothers who, either from their own reflecting upon the estates they are born to, and therefore thinking all other accomplishments unnecessary, or from hearing these notions frequently inculcated to them by the flattery of their servants and domestics, or from the same foolish thought prevailing in those who have the care of their education, are of no manner of use but to keep up their families, and transmit their lands and houses in a line to posterity.

This makes me often think on a story I have heard of two friends, which I shall give my reader at large, under feigned names. The moral of it may, I hope, be useful, though there are some circumstances which make it rather appear like a novel, than a true story.

Eudoxus and Leontine began the world with small estates. They were both of them men of good sense and great virtue. They prosecuted their studies together in their earlier years, and entered into such a friendship as lasted to the end of their lives. Eudoxus, at his first setting out in the world, threw himself into a court, where by his natural endowments and his acquired abilities he made his

way from one post to another, until at length he had raised a very considerable fortune. Leontine on the contrary sought all opportunities of improving his mind by study, conversation, and travel. He was not only acquainted with all the sciences, but with the most eminent professors of them throughout Europe. He knew perfectly well the interests of its princes, with the customs and fashions of their courts, and could scarce meet with the name of an extraordinary person in the gazette whom he had not either talked to or seen. In short, he had so well mixt and digested his knowledge of men and books, that he made one of the most accomplished persons of his age. During the whole course of his studies and travels he kept up a punctual correspondence with Eudoxus, who often made himself acceptable to the principal men about court by the intelligence which he received from Leontine. When they were both turned of forty (an age in which, according to Mr. Cowley, 'there is no dallying with life') they determined, pursuant to the resolution they had taken in the beginning of their lives, to retire, and pass the remainder of their days in the country. In order to this, they both of them married much about the same time, Leontine, with his own and his wife's fortune, bought a farm of three hundred a year, which lay within the neighbourhood of his friend Eudoxus, who had purchased an estate of as many thousands. They were both of them fathers about the same time, Eudoxus having a son born to him, and Leontine a daughter; but to the unspeakable grief of the latter, his young wife (in whom all his happiness was wrapt up) died in a few days after the birth of her daughter. His affliction would have been insupportable, had not he been comforted by the daily visits and conversations of his friend. As they were one day talking

together with their usual intimacy, Leontine, considering how incapable he was of giving his daughter a proper education in his own house, and Eudoxus reflecting on the ordinary behaviour of a son who knows himself to be the heir of a great estate, they both agreed upon an exchange of children, namely, that the boy should be bred up with Leontine as his son, and that the girl should live with Eudoxus as his daughter, until they were each of them arrived at years of discretion. The wife of Eudoxus, knowing that her son could not be so advantageously brought up as under the care of Leontine, and considering at the same time that he would be perpetually under her own eye, was by degrees prevailed upon to fall in with the project. She therefore took Leonilla, for that was the name of the girl, and educated her as her own daughter. The two friends on each side had wrought themselves to such an habitual tenderness for the children who were under their direction, that each of them had the real passion of a father, where the title was but imaginary. Florio, the name of the young heir that lived with Leontine, though he had all the duty and affection imaginable for his supposed parent, was taught to rejoice at the sight of Eudoxus, who visited his friend very frequently, and was dictated by his natural affection, as well as by the rules of prudence, to make himself esteemed and beloved by Florio. The boy was now old enough to know his supposed father's circumstances, and that therefore he was to make his way in the world by his own industry. This consideration grew stronger in him every day, and produced so good an effect, that he applied himself with more than ordinary attention to the pursuit of every thing which Leontine recommended to him. His natural abilities, which were very good, assisted by the di-

directions of so excellent a counsellor, enabled him to make a quicker progress than ordinary through all the parts of his education. Before he was twenty years of age, having finished his studies and exercises with great applause, he was removed from the university to the inns of court, where there are very few that make themselves considerable proficients in the studies of the place, who know they shall arrive at great estates without them. This was not Florio's case; he found that three hundred a year was but a poor estate for Leontine and himself to live upon, so that he studied without intermission till he gained a very good insight into the constitution and laws of his country.

I should have told my reader, that whilst Florio lived at the house of his foster-father, he was always an acceptable guest in the family of Eudoxus, where he became acquainted with Leonilla from her infancy. His acquaintance with her by degrees grew into love, which in a mind trained up in all the sentiments of honour and virtue became a very uneasy passion. He despaired of gaining an heiress of so great a fortune, and would rather have died than attempted it by any indirect methods. Leonilla, who was a woman of the greatest beauty joined with the greatest modesty, entertained at the same time a secret passion for Florio, but conducted herself with so much prudence that she never gave him the least intimation of it. Florio was now engaged in all those arts and improvements that are proper to raise a man's private fortune, and give him a figure in his country, but secretly tormented with that passion which burns with the greatest fury in a virtuous and noble heart, when he received a sudden summons from Leontine to repair to him in the country the next day. For it seems Eudoxus was so filled with the report of his son's

reputation, that he could no longer withhold making himself known to him. The morning after his arrival at the house of his supposed father, Leontine told him that Eudoxus had something of great importance to communicate to him; upon which the good man embraced him, and wept. Florio was no sooner arrived at the great house that stood in his neighbourhood, but Eudoxus took him by the hand, after the first salutes were over, and conducted him into his closet. He there opened to him the whole secret of his parentage and education, concluding after this manner: 'I have no other way left of acknowledging my gratitude to Leontine, than by marrying you to his daughter. He shall not lose the pleasure of being your father by the discovery I have made to you. Leonilla too shall be still my daughter; her filial piety, though misplaced, has been so exemplary that it deserves the greatest reward I can confer upon it. You shall have the pleasure of seeing a great estate fall to you, which you would have lost the relish of had you known yourself born to it. Continue only to deserve it in the same manner you did before you were possessed of it. I have left your mother in the next room. Her heart yearns towards you. She is making the same discoveries to Leonilla which I have made to yourself.' Florio was so overwhelmed with this profusion of happiness, that he was not able to make a reply, but threw himself down at his father's feet, and amidst a flood of tears, kissed and embraced his knees, asking his blessing, and expressing in dumb show those sentiments of love, duty, and gratitude that were too big for utterance. To conclude, the happy pair were married, and half Eudoxus's estate settled upon them. Leontine and Eudoxus passed the remainder of their lives together; and received in the dutiful and affectionate behaviour of Florio

and Leonilla the just recompence, as well as the natural effects of that care which they had bestowed upon them in their education. L.

N° 124. MONDAY, JULY 23, 1711.

Μέγα βίβλιον, μέγα κακόν.

A great book is a great evil.

A MAN who publishes his works in a volume, has an infinite advantage over one who communicates his writings to the world in loose tracts and single pieces. We do not expect to meet with any thing in a bulky volume, till after some heavy preamble, and several words of course, to prepare the reader for what follows. Nay, authors have established it as a kind of rule, that a man ought to be dull sometimes; as the most severe reader makes allowances for many rests and nodding-places in a voluminous writer. This gave occasion to the famous Greek proverb which I have chosen for my motto, that 'a great book is a great evil.'

On the contrary, those who publish their thoughts in distinct sheets, and as it were by piece-meal, have none of these advantages. We must immediately fall into our subject, and treat every part of it in a lively manner, or our papers are thrown by as dull and insipid. Our matter must lie close together, and either be wholly new in itself, or in the turn it receives from our expressions. Were the books of our best authors thus to be retailed to the public, and every page submitted to the taste of

forty or fifty thousand readers, I am afraid we should complain of many flat expressions, trivial observations, beaten topics, and common thoughts, which go off very well in the lump. At the same time, notwithstanding some papers may be made up of broken hints and irregular sketches, it is often expected that every sheet should be a kind of treatise, and make out in thought what it wants in bulk: that a point of humour should be worked up in all its parts; and a subject touched upon in its most essential articles, without the repetitions, tautologies, and enlargements, that are indulged to longer labours. The ordinary writers of morality prescribe to their readers after the Galenick way; their medicines are made up in large quantities. An essay-writer must practise in the chymical method, and give the virtue of a full draught in a few drops. Were all books reduced thus to their quintessence, many a bulky author would make his appearance in a penny-paper. There would be scarce such a thing in nature as a folio; the works of an age would be contained on a few shelves; not to mention millions of volumes that would be utterly annihilated.

I cannot think that the difficulty of furnishing out separate papers of this nature, has hindered authors from communicating their thoughts to the world after such a manner: though I must confess I am amazed that the press should be only made use of in this way by news-writers, and the zealots of parties; as if it were not more advantageous to mankind, to be instructed in wisdom and virtue, than in politics; and to be made good fathers, husbands, and sons, than counsellors and statesmen. Had the philosophers and great men of antiquity, who took so much pains in order to instruct mankind, and leave the world wiser and better than they found it;

had they, I say, been possessed of the art of printing, there is no question but they would have made such an advantage of it, in dealing out their lectures to the public. Our common prints * would be of great use were they thus calculated to diffuse good sense through the bulk of a people, to clear up their understandings, animate their minds with virtue, dissipate the sorrows of a heavy heart, or unbend the mind from its more severe employments with innocent amusements. When knowledge, instead of being bound up in books and kept in libraries and retirements, is thus obtruded upon the public; when it is canvassed in every assembly, and exposed upon every table, I cannot forbear reflecting upon that passage in the Proverbs: 'Wisdom crieth without, she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates. In the city she uttereth her words, saying, How long ye simple ones will ye love simplicity? And the scorners delight in their scorning? And fools hate knowledge?'

The many letters which come to me from persons of the best sense in both sexes, (for I may pronounce their characters from their way of writing) do not a little encourage me in the prosecution of this my undertaking: besides that my bookseller tells me, the demand for these my papers increases daily. It is at his instance that I shall continue my rural speculations to the end of this month; several having made up separate sets of them, as they have done before of those relating to wit, to operas, to points of morality, or subjects of humour.

I am not at all mortified, when sometimes I see my works thrown aside by men of no taste nor learning. There is a kind of heaviness and ignorance

* News-papers.

that hangs upon the minds of ordinary men, which is too thick for knowledge to break through. Their souls are not to be enlightened.

———*Nox atra cavâ circumvolat umbrâ.*
VIRG. Æn. ii. 360.
Black night enwraps them in her gloomy shade.

To these I must apply the fable of the mole, that after having consulted many oculists for the bettering of his sight, was at last provided with a good pair of spectacles; but upon his endeavouring to make use of them, his mother told him very prudently, 'That spectacles, though they might help the eye of a man, could be of no use to a mole.' It is not therefore for the benefit of moles that I publish these my daily essays.

But besides such as are moles through ignorance, there are others who are moles through envy. As it is said in the Latin proverb, 'That one man is a wolf to another;' so generally speaking, one author is a mole to another. It is impossible for them to discover beauties in one another's works; they have eyes only for spots and blemishes; they can indeed see the light as it is said of the animals which are their name-sakes, but the idea of it is painful to them; they immediately shut their eyes upon it, and withdraw themselves into a wilful obscurity. I have already caught two or three of these dark undermining vermin, and intend to make a string of them, in order to hang them up in one of my papers, as an example to all such voluntary moles. C.

N° 125. TUESDAY, JULY 24, 1711.

Ne pueri, ne tanta animis assuescite bella:
Neu patriæ validas in viscere vertite vires.
VIRG. Æn. vi. 832.

This thirst of kindred blood, my sons, detest,
Nor turn your force against your country's breast.
DRYDEN.

My worthy friend Sir Roger, when we are talking of the malice of parties, very frequently tells us an accident that happened to him when he was a school-boy, which was at the time when the feuds ran high between the Round-heads and Cavaliers. This worthy knight, being then but a stripling, had occasion to inquire which was the way to St. Anne's Lane, upon which the person whom he spoke to, instead of answering his question, called him a young popish cur, and asked him who had made Anne a saint? the boy, being in some confusion, inquired of the next he met, which was the way to Anne's Lane; but was called a prick-eared cur for his pains, and instead of being shewn the way, was told that she had been a saint before he was born, and would be one after he was hanged. 'Upon this,' says Sir Roger, 'I did not think fit to repeat the former question, but going into every lane of the neighbourhood, asked what they called the name of that lane.' By which ingenious artifice he found out the place he inquired after, without giving offence to any party. Sir Roger generally closes this narrative with reflections on the mischief that parties do in the country; how they spoil good neighbourhood, and make honest gentlemen hate one another; besides that they manifestly tend to the

prejudice of the land-tax, and the destruction of the game.

There cannot a greater judgment befal a country than such a dreadful spirit of division as rends a government into two distinct people, and makes them greater strangers and more averse to one another, than if they were actually two different nations. The effects of such a division are pernicious to the last degree, not only with regard to those advantages which they give the common enemy, but to those private evils which they produce in the heart of almost every particular person. This influence is very fatal both to men's morals and their understandings; it sinks the virtue of a nation, and not only so, but destroys even common sense.

A furious party-spirit, when it rages in its full violence, exerts itself in civil war and bloodshed; and when it is under its greatest restraints naturally breaks out in falsehood, detraction, calumny, and a partial administration of justice. In a word, it fills a nation with spleen and rancour, and extinguishes all the seeds of good-nature, compassion, and humanity.

Plutarch says very finely, 'that a man should not allow himself to hate even his enemies, because,' says he, 'if you indulge this passion in some occasions, it will rise of itself in others; if you hate your enemies, you will contract such a vicious habit of mind, as by degrees will break out upon those who are your friends, or those who are indifferent to you.' I might here observe how admirably this precept of morality (which derives the malignity of hatred from the passion itself, and not from its object) answers to that great rule which was dictated to the world about an hundred years before this philosopher wrote *; but instead of that,

* Viz. by Jesus Christ. See Luke vi. 27—32, &c.

I shall only take notice, with a real grief of heart, that the minds of many good men among us appear soured with party-principles, and alienated from one another in such a manner, as seems to me altogether inconsistent with the dictates either of reason or religion. Zeal for a public cause is apt to breed passions in the hearts of virtuous persons, to which the regard of their own private interest would never have betrayed them.

If this party-spirit has so ill an effect on our morals, it has likewise a very great one upon our judgments. We often hear a poor insipid paper or pamphlet cried up, and sometimes a noble piece depreciated, by those who are of a different principle from the author. One who is actuated by this spirit is almost under an incapacity of discerning either real blemishes or beauties. A man of merit in a different principle, is like an object seen in two different mediums, that appears crooked or broken, however straight and intire it may be in itself. For this reason there is scarce a person of any figure in England, who does not go by two contrary characters, as opposite to one another as light and darkness. Knowledge and learning suffer in a particular manner from this strange prejudice, which at present prevails amongst all ranks and degrees in the British nation. As men formerly became eminent in learned societies by their parts and acquisitions, they now distinguish themselves by the warmth and violence with which they espouse their respective parties.—Books are valued upon the like considerations. An abusive scurrilous stile passes for satire, and a dull scheme of party-notions is called fine writing.

There is one piece of sophistry practised by both sides, and that is the taking any scandalous story that has ever been whispered or invented of a pri-

vate man, for a known undoubted truth, and raising suitable speculations upon it. Calumnies that have never been proved, or have been often refuted, are the ordinary postulatums of these infamous scribblers, upon which they proceed as upon first principles granted by all men, though in their hearts they know they are false, or at best very doubtful. When they have laid these foundations of scurrility, it is no wonder that their superstructure is every way answerable to them. If this shameless practice of the present age endures much longer, praise and reproach will cease to be motives of action in good men.

There are certain periods of time in all governments when this inhuman spirit prevails. Italy was long torn in pieces by the Guelfes and Gibellines, and France by those who were for and against the league: but it is very unhappy for a man to be born in such a stormy and tempestuous season. It is the restless ambition of artful men that thus breaks a people into factions, and draws several well-meaning persons to their interest by a specious concern for their country. How many honest minds are filled with uncharitable and barbarous notions, out of their zeal for the public good? What cruelties and outrages would they not commit against men of an adverse party, whom they would honour and esteem, if, instead of considering them as they are represented, they knew them as they are? Thus are persons of the greatest probity seduced into shameful errors and prejudices, made bad men even by that noblest of principles, the 'love of their country.' I cannot here forbear mentioning the famous Spanish proverb, 'If there were neither fools nor knaves in the world, all people would be of one mind.'

For my own part I could heartily wish that all

honest men would enter into an association, for the support of one another against the endeavours of those whom they ought to look upon as their common enemies, whatsoever side they may belong to. Were there such an honest body of neutral forces, we should never see the worst of men in great figures of life, because they are useful to a party; nor the best unregarded, because they are above practising those methods which would be grateful to their faction. We should then single every criminal out of the herd, and hunt him down, however formidable and overgrown he might appear: on the contrary, we should shelter distressed innocence, and defend virtue, however beset with contempt or ridicule, envy or defamation. In short, we should not any longer regard our fellow-subjects as whigs or tories, but should make the man of merit our friend, and the villain our enemy. C.

Nº 126. WEDNESDAY, JULY 25, 1711.

Tros Rutulusve fuat, nullo discrimine habebo,
VIRG. Æn. x. 108.

Rutulians, Trojans, are the same to me.
DRYDEN.

In my yesterday's paper I proposed, that the honest men of all parties should enter into a kind of association for the defence of one another, and the confusion of their common enemies. As it is designed this neutral body should act with a regard to nothing but truth and equity, and divest themselves of the little heats and prepossessions that cleave to

parties of all kinds, I have prepared for them the following form of an association, which may express their intentions in the most plain and simple manner.

'We whose names are hereunto subscribed do solemnly declare, that we do in our consciences believe two and two make four; and that we shall adjudge any man whatsoever to be our enemy who endeavours to persuade us to the contrary. We are likewise ready to maintain with the hazard of all that is near and dear to us, that six is less than seven in all times and all places; and that ten will not be more three years hence than it is at present. We do also firmly declare, that it is our resolution as long as we live to call black black, and white white. And we shall upon all occasions oppose such persons that upon any day of the year shall call black white, or white black, with the utmost peril of our lives and fortunes.'

Were there such a combination of honest men, who without any regard to places would endeavour to extirpate all such furious zealots as would sacrifice one half of their country to the passion and interest of the other; as also such infamous hypocrites, that are for promoting their own advantage under colour of the public good; with all the profligate immoral retainers to each side, that having nothing to recommend them but an implicit submission to their leaders; we should soon see that furious party-spirit extinguished, which may in time expose us to the derision and contempt of all the nations about us.

A member of this society that would thus carefully employ himself in making room for merit, by throwing down the worthless and depraved part of mankind from those conspicuous stations of life to which they have been sometimes advanced, and all

this without any regard to his private interest, would be no small benefactor to his country.

I remember to have read in Diodorus Siculus an account of a very active little animal, which I think he calls the ichneumon, that makes it the whole business of his life to break the eggs of the crocodile, which he is always in search after. This instinct is the more remarkable, because the ichneumon never feeds upon the eggs he has broken, nor any other way finds his account in them. Were it not for the incessant labours of this industrious animal, Ægypt, says the historian, would be over-run with crocodiles; for the Ægyptians are so far from destroying those pernicious creatures, that they worship them as gods.

If we look into the behaviour of ordinary partizans, we shall find them far from resembling this disinterested animal; and rather acting after the example of the wild Tartars, who are ambitious of destroying a man of the most extraordinary parts and accomplishments, as thinking that upon his decease the same talents, whatever post they qualified him for, enter of course into his destroyer.

As in the whole train of my speculations, I have endeavoured as much as I am able to extinguish that pernicious spirit of passion and prejudice, which rages with the same violence in all parties, I am still the more desirous of doing some good in this particular, because I observe that the spirit of party reigns more in the country than in the town. It here contracts a kind of brutality and rustic fierceness, to which men of a politer conversation are wholly strangers. It extends itself even to the return of the bow and the hat; and at the same time that the heads of parties preserve towards one another an outward show of good-breeding, and keep up a perpetual intercourse of civilities, their tools

that are dispersed in these outlying parts will not so much as mingle together at a cock-match. This humour fills the country with several periodical meetings of Whig jockies and Tory fox-hunters; not to mention the innumerable curses, frowns, and whispers it produces at a quarter-sessions.

I do not know whether I have observed in any of my former papers that my friends Sir Roger de Coverley and Sir Andrew Freeport are of different principles, the first of them inclined to the landed and the other to the monied interest. This humour is so moderate in each of them, that it proceeds no farther than to an agreeable raillery, which very often diverts the rest of the club. I find however that the knight is a much stronger Tory in the country than in town, which, as he has told me in my ear, is absolutely necessary for the keeping up his interest. In all our journey from London to his house we did not so much as bait at a Whig inn; or if by chance the coachman stopped at a wrong place, one of Sir Roger's servants would ride up to his master full speed, and whisper to him that the master of the house was against such an one in the last election. This often betrayed us into hard beds and bad cheer; for we were not so inquisitive about the inn as the innkeeper; and provided our landlord's principles were sound, did not take any notice of the staleness of his provisions. This I found still the more inconvenient, because the better the host was, the worse generally were his accommodations; the fellow knowing very well that those who were his friends would take up with coarse diet and a hard lodging. For these reasons, all the while I was upon the road I dreaded entering into a house of any one that Sir Roger had applauded for an honest man.

Since my stay at Sir Roger's in the country, I

daily find more instances of this narrow party-humour. Being upon the bowling-green at a neighbouring market-town the other day, (for that is the place where the gentlemen of one side meet once a week) I observed a stranger among them of a better presence and genteeler behaviour than ordinary; but was much surprised, that notwithstanding he was a very fair better, no body would take him up. But upon inquiry I found, that he was one who had given a disagreeable vote in a former parliament, for which reason there was not a man upon that bowling-green who would have so much correspondence with him as to win his money of him.

Among other instances of this nature, I must not omit one which concerns myself. Will Wimble was the other day relating several strange stories that he had picked up, no body knows where, of a certain great man; and upon my staring at him, as one that was surprised to hear such things in the country, which had never been so much as whispered in the town, Will stopped short in the thread of his discourse, and after dinner asked my friend Sir Roger in his ear if he was sure that I was not a fanatic.

It gives me a serious concern to see such a spirit of dissension in the country; not only as it destroys virtue and common sense, and renders us in a manner barbarians towards one another, but as it perpetuates our animosities, widens our breaches, and transmits our present passions and prejudices to our posterity. For my own part, I am sometimes afraid that I discover the seeds of a civil war in these our divisions; and therefore cannot but bewail, as in their first principles, the miseries and calamities of our children. C.

No 127. THURSDAY, JULY 26, 1711.

——Quantum est in rebus inane!

PERS. Sat. i. 1.

How much of emptiness we find in things!

It is our custom at Sir Roger's, upon the coming in of the post, to sit about a pot of coffee, and hear the old knight read Dyer's letter: which he does with his spectacles upon his nose, and in an audible voice, smiling very often at those little strokes of satire, which are so frequent in the writings of that author. I afterwards communicate to the knight such packets as I receive under the quality of Spectator. The following letter chancing to please him more than ordinary, I shall publish it at his request.

'MR. SPECTATOR,

'You have diverted the town almost a whole month at the expence of the country, it is now high time that you should give the country their revenge. Since your withdrawing from this place, the fair sex are run into great extravagancies. Their petticoats, which began to heave and swell before you left us, are now blown up into a most enormous concave, and rise every day more and more. In short, sir, since our women know themselves to be out of the eye of the Spectator, they will be kept within no compass. You praised them a little too soon, for the modesty of their head-dresses; for as the humour of a sick person is often driven out of one limb into another, their superfluity of ornaments,

instead of being entirely banished, seems only fallen from their heads upon their lower parts. What they have lost in height they make up in breadth, and contrary to all rules of architecture, widen the foundations at the same time that they shorten the superstructure. Were they, like Spanish jennets, to impregnate by the wind, they could not have thought on a more proper invention. But as we do not yet hear any particular use in this petticoat, or that it contains any thing more than what was supposed to be in those of scantier make, we are wonderfully at a loss about it.

'The women give out, in defence of these wide bottoms, that they are airy, and very proper for the season; but this I look upon to be only a pretence, and a piece of art, for it is well known we have not had a more moderate summer these many years, so that it is certain the heat they complain of cannot be in the weather. Besides, I would fain ask these tender constitutioned ladies, why they should require more cooling than their mothers before them.

'I find several speculative persons are of opinion that our sex has of late years been very saucy, and that the hoop-petticoat is made use of to keep us at a distance. It is most certain that a woman's honour cannot be better intrenched than after this manner, in circle within circle, amidst such a variety of out-works and lines of circumvallation. A female who is thus invested in whalebone, is sufficiently secured against the approaches of an ill-bred fellow, who might as well think of Sir George Etherege's way of making "Love in a Tub"*, as in the midst of so many hoops.

* See his play so called, Act iv. scene 6, where Dufoy, a Frenchman, is thrust into a tub without a bottom, which he carries about the stage on his shoulders, his head coming through a a hole at the top.

'Among these various conjectures, there are men of superstitious tempers, who look upon the hoop-petticoat as a kind of prodigy. Some will have it that it portends the downfal of the French king, and observe that the farthingal appeared in England a little before the ruin of the Spanish monarchy *. Others are of opinion that it foretels battle and bloodshed, and believe it of the same prognostication as the tail of a blazing star. For my part, I am apt to think it is a sign that multitudes are coming into the world rather than going out of it.

'The first time I saw a lady dressed in one of these petticoats, I could not forbear blaming her in my own thoughts for walking abroad when she was 'so near her time,' but soon recovered myself out of my error, when I found all the modish part of the sex as 'far gone' as herself. It is generally thought some crafty women have thus betrayed their companions into hoops, that they might make them accessary to their own concealments, and by that means escape the censure of the world; as wary generals have sometimes dressed two or three dozen of their friends in their own habit, that they might not draw upon themselves any particular attacks from the enemy. The strutting petticoat smooths all distinctions, levels the mother with the daughter, and sets maids and matrons, wives and widows, upon the same bottom. In the mean while, I cannot but be troubled to see so many well-shaped innocent virgins bloated up, and waddling up and down like big-bellied women.

'Should this fashion get among the ordinary people, our public ways would be so crowded, that we should want street-room. Several congregations of

* Viz. in 1558.

the best fashion find themselves already very much straitened, and if the mode increase, I wish it may not drive many ordinary women into meetings and conventicles. Should our sex at the same time take it into their heads to wear trunk breeches (as who knows what their indignation at this female treatment may drive them to?) a man and his wife would fill a whole pew.

'You know, sir, it is recorded of Alexander the Great, that in his Indian expedition he buried several suits of armour, which by his directions were made much too big for any of his soldiers, in order to give posterity an extraordinary idea of him, and make them believe he had commanded an army of giants. I am persuaded that if one of the present petticoats happens to be hung up in any repository of curiosities, it would lead into the same error the generations that lie some removes from us; unless we can believe our posterity will think so disrespectfully of their great grandmothers, that they made themselves monstrous to appear amiable.

'When I survey this new-fashioned rotunda in all its parts, I cannot but think of the old philosopher, who after having entered into an Egyptian temple, and looked about for the idol of the place, at length discovered a little black monkey inshrined in the midst of it, upon which he could not forbear crying out, to the great scandal of the worshippers, "What a magnificent palace is here for such a ridiculous inhabitant!"

'Though you have taken a resolution, in one of your papers, to avoid descending to particularities of dress, I believe you will not think it below you, on so extraordinary an occasion, to unhoop the fair sex, and cure this fashionable tympany that is got among them. I am apt to think the petticoat will

shrink of its own accord at your first coming to town; at least a touch of your pen will make it contract itself like the sensitive plant, and by that means oblige several who are either terrified or astonished at this portentous novelty, and among the rest,

C. Your humble servant, &c.'

N° 128. FRIDAY, JULY 27, 1711.

———*Concordia discors.*
LUCAN l. 98.

———Harmonious discord.

Women in their nature are much more gay and joyous than men; whether it be that their blood is more refined, their fibres more delicate, and their animal spirits more light and volatile; or whether, as some have imagined, there may not be a kind of sex in the very soul, I shall not pretend to determine. As vivacity is the gift of women, gravity is that of men. They should each of them therefore keep a watch upon the particular bias which nature has fixed in their minds, that it may not draw too much, and lead them out of the paths of reason. This will certainly happen, if the one in every word and action affects the character of being rigid and severe, and the other of being brisk and airy. Men should beware of being captivated by a kind of savage philosophy, women by a thoughtless gallantry. Where these precautions are not observed, the man often degenerates into a cynic, the woman into a coquette; the man grows sullen and morose, the woman impertinent and fantastical.

By what I have said, we may conclude, men and women were made as counterparts to one another, that the pains and anxieties of the husband might be relieved by the sprightliness and good-humour of the wife. When these are rightly tempered, care and cheerfulness go hand in hand; and the family, like a ship that is duly trimmed, wants neither sail nor ballast.

Natural historians observe (for whilst I am in the country, I must fetch my allusions from thence) that only the male birds have voices; that their songs begin a little before breeding-time, and end a little after: that whilst the hen is covering her eggs, the male generally takes his stand upon a neighbouring bough within her hearing: and by that means amuses and diverts her with his songs during the whole time of her sitting.

This contract among birds lasts no longer than till a brood of young ones arises from it; so that in the feathered kind, the cares and fatigues of the married state, if I may so call it, lie principally upon the female. On the contrary, as in our species the man and the woman are joined together for life, and the main burden rests upon the former, nature has given all the little arts of soothing and blandishment to the female, that she may cheer and animate her companion in a constant and assiduous application to the making a provision for his family, and the educating of their common children. This however is not to be taken so strictly, as if the same duties were not often reciprocal, and incumbent on both parties; but only to set forth what seems to have been the general intention of nature, in the different inclinations and endowments which are bestowed on the different sexes.

But whatever was the reason that men and women were made with this variety of temper, if we observe the conduct of the fair sex, we find that they

choose rather to associate themselves with a person who resembles them in that light and volatile humour which is natural to them, than to such as are qualified to moderate and counterbalance it. It has been an old complaint, that the coxcomb carries it with them before the man of sense. When we see a fellow loud and talkative, full of insipid life and laughter, we may venture to pronounce him a female favourite. Noise and flutter are such accomplishments as they cannot withstand. To be short, the passion of an ordinary woman for a man is nothing else but self-love diverted upon another object. She would have the lover a woman in every thing but the sex. I do not know a finer piece of satire on this part of womankind, than those lines of Mr. Dryden,

> Our thoughtless sex is caught by outward form,
> And empty noise; and loves itself in man.

This is a source of infinite calamities to the sex, as it frequently joins them to men, who in their own thoughts are as fine creatures as themselves, or if they chance to be good-humoured, serve only to dissipate their fortunes, inflame their follies, and aggravate their indiscretions.

The same female levity is no less fatal to them after marriage than before. It represents to their imaginations the faithful, prudent husband, as an honest, tractable, and domestic animal; and turns their thoughts upon the fine gay gentleman that laughs, sings, and dresses so much more agreeably.

As this irregular vivacity of temper leads astray the hearts of ordinary women in the choice of their lovers and the treatment of their husbands, it operates with the same pernicious influence towards their children, who are taught to accomplish themselves in all those sublime perfections that appear captivating in the eye of their mother. She admires

in her son what she loved in her gallant; and by that means contributes all she can to perpetuate herself in a worthless progeny.

The younger Faustina was a lively instance of this sort of women. Notwithstanding she was married to Marcus Aurelius, one of the greatest, wisest, and best of the Roman emperors, she thought a common gladiator much the prettier gentleman; and had taken such care to accomplish her son Commodus according to her own notions of a fine man, that when he ascended the throne of his father, he became the most foolish and abandoned tyrant that was ever placed at the head of the Roman empire, signalizing himself in nothing but the fighting of prizes, and knocking out men's brains. As he had no taste of true glory, we see him in several medals and statues, which are still extant of him, equipped like a Hercules, with a club and a lion's skin.

I have been led into this speculation by the characters I have heard of a country-gentleman and his lady, who do not live many miles from Sir Roger. The wife is an old coquette, that is always hankering after the diversions of the town; the husband a morose rustic, that frowns and frets at the name of it. The wife is over-run with affectation, the husband sunk into brutality. The lady cannot bear the noise of the larks and nightingales, hates your tedious summer-days, and is sick at the sight of shady woods and purling streams; the husband wonders how any one can be pleased with the fooleries of plays and operas, and rails from morning to night at essenced fops and taudry courtiers. Their children are educated in these different notions of their parents. The sons follow the father about his grounds, while the daughters read volumes of love-letters and romances to their mother. By this means it comes to pass, that the girls look upon their father

as a clown, and the boys think their mother no better than she should be.

How different are the lives of Aristus and Aspasia! The innocent vivacity of the one is tempered and composed by the cheerful gravity of the other. The wife grows wise by the discourses of the husband, and the husband good-humoured by the conversations of the wife.—Aristus would not be so amiable were it not for his Aspasia, nor Aspasia so much esteemed were it not for her Aristus. Their virtues are blended in their children, and diffuse through the whole family a perpetual spirit of benevolence, complacency, and satisfaction. C.

N° 129. SATURDAY, JULY 28, 1711.

Vertentem sese frustra sectabere canthum,
Cùm rota posterior curras et in axe secundo.

PERS. Sat. v. 71.

Thou, like the hindmost chariot-wheels, art curst,
Still to be near, but ne'er to be the first.

DRYDEN.

GREAT masters in painting never care for drawing people in the fashion: as very well knowing that the head-dress, or perriwig, that now prevails, and gives a grace to their portraitures at present, will make a very odd figure and perhaps look monstrous in the eyes of posterity. For this reason they often represent an illustrious person in a Roman habit, or in some other dress that never varies. I could wish, for the sake of my country friends, that there was such a kind of everlasting drapery to be made

use of by all who live at a certain distance from the town, and that they would agree upon such fashions as should never be liable to changes and innovations. For want of this standing dress, a man who takes a journey into the country is as much surprised as one who walks in a gallery of old family pictures, and finds as great a variety of garbs and habits in the persons he converses with. Did they keep to one constant dress they would sometimes be in the fashion, which they never are as matters are managed at present. If instead of running after the mode, they could continue fixed in one certain habit, the mode would some time or other overtake them, as a clock that stands still is sure to point right once in twelve hours. In this case therefore I would advise them, as a gentleman did his friend who was hunting about the whole town after a rambling fellow. If you follow him you will never find him, but if you plant yourself at the corner of any one street, I will engage it will not be long before you see him.

I have already touched upon this subject in a speculation which shews how cruelly the country are led astray in following the town; and equipped in a ridiculous habit, when they fancy themselves in the height of the mode. Since that speculation I have received a letter (which I there hinted at) from a gentleman who is now on the western circuit.

'MR. SPECTATOR,

'Being a lawyer of the Middle-Temple, a Cornishman by birth, I generally ride the western circuit * for my health, and as I am not interrupted with clients, have leisure to make many observations that escape the notice of my fellow-travellers.

* Counsellors generally go on the circuits through the counties in which they are born and bred.

'One of the most fashionable women I met with in all the circuit was my landlady at Staines, where I chanced to be on a holiday. Her commode was not half a foot high, and her petticoat within some yards of a modish circumference. In the same place I observed a young fellow with a tolerable perriwig, had it not been covered with a hat that was shaped in the Ramilie-cock. As I proceeded in my journey, I observed the petticoat grow scantier and scantier, and about threescore miles from London was so very unfashionable, that a woman might walk in it without any manner of inconvenience.

'Not far from Salisbury I took notice of a justice of peace's lady, who was at least ten years behindhand in her dress, but at the same time as fine as hands could make her. She was flounced and furbelowed from head to foot; every ribbon was wrinkled, and every part of her garments in curl, so that she looked like one of those animals which in the country we call a Friezland hen.

'Not many miles beyond this place I was informed that one of the last year's little muffs had by some means or other straggled into those parts, and that all the women of fashion were cutting their old muffs in two, or retrenching them, according to the little model which was got among them. I cannot believe the report they have there, that it was sent down franked by a parliament-man in a little packet; but probably by next winter this fashion will be at the height in the country, when it is quite out at London.

'The greatest beau at our next county sessions was dressed in a most monstrous flaxen periwig, that was made in King William's reign. The wearer of it goes, it seems, in his own hair when he is at home, and lets his wig lie in buckle for a

whole half year, that he may put it on upon occasion to meet the judges in it.

'I must not here omit an adventure which happened to us in a country church upon the frontiers of Cornwall. As we were in the midst of the service, a lady who is the chief woman of the place, and had passed the winter at London with her husband, entered the congregation in a little head-dress, and a hooped petticoat. The people, who were wonderfully startled at such a sight, all of them rose up. Some stared at the prodigious bottom, and some at the little top of this strange dress. In the mean time the lady of the manor filled the area of the church, and walked up to her pew with an unspeakable satisfaction, amidst the whispers, conjectures, and astonishments of the whole congregation.

'Upon our way from hence we saw a young fellow riding towards us full gallop, with a bob wig and a black silken bag tied to it. He stopt short at the coach, to ask us how far the judges were behind us. His stay was so very short, that we had only time to observe his new silk waistcoat, which was unbuttoned in several places to let us see that he had a clean shirt on, which was ruffled down to his middle.

'From this place, during our progress through the most western parts of the kingdom, we fancied ourselves in King Charles the Second's reign, the people having made very little variations in their dress since that time. The smartest of the country squires appear still in the Monmouth-cock, and when they go a wooing (whether they have any post in the militia or not) they generally put on a red coat. We were, indeed, very much surprised, at the place we lay at last night, to meet with a gentleman that had accoutred himself in a night-cap-wig, a coat with

long pockets and slit sleeves, and a pair of shoes with high scollop tops; but we soon found by his conversation that he was a person who laughed at the ignorance and rusticity of the country people, and was resolved to live and die in the mode.

'Sir, if you think this account of my travels may be of any advantage to the public, I will next year trouble you with such occurrences as I shall meet with in other parts of England. For I am informed there are greater curiosities in the northern circuit than in the western; and that a fashion makes its progress much slower into Cumberland than into Cornwall. I have heard in particular, that the Steenkirk * arrived but two months ago at Newcastle, and that there are several commodes in those parts which are worth taking a journey thither to see.' C.

N° 130. MONDAY, JULY 30, 1711.

——————Semperque recentes
Convectare juvat prædas, et vivere rapto.
VIRG. Æn. vii. 748.

A plundering race, still eager to invade,
On spoil they live, and make of theft a trade.

As I was yesterday riding out in the fields with my friend Sir Roger, we saw at a little distance from us a troop of gipsies. Upon the first discovery of them, my friend was in some doubt whether he should not exert the justice of the peace upon such a band of lawless vagrants; but not having his clerk with him, who is a necessary counsellor on these

* The Steenkirk was a kind of military cravat of black silk; probably first worn at the battle of Steenkirk, fought August 2, 1692.

occasions, and fearing that his poultry might fare the worse for it, he let the thought drop: but at the same time gave me a particular account of the mischiefs they do in the country, in stealing people's goods and spoiling their servants. 'If a stray piece of linen hangs upon an hedge,' says Sir Roger, 'they are sure to have it; if a hog loses his way in the fields, it is ten to one but he becomes their prey: our geese cannot live in peace for them; if a man prosecutes them with severity, his hen-roost is sure to pay for it. They generally straggle into these parts about this time of the year; and set the heads of our servant-maids so agog for husbands, that we do not expect to have any business done as it should be, while they are in the country. I have an honest dairy-maid who crosses their hands with a piece of silver every summer, and never fails being promised the handsomest young fellow in the parish for her pains. Your friend the butler has been fool enough to be seduced by them; and though he is sure to lose a knife, a fork, or a spoon every time his fortune is told him, generally shuts himself up in the pantry with an old gipsy for above half an hour once in a twelvemonth. Sweethearts are the things they live upon, which they bestow very plentifully upon all those that apply themselves to them. You see now and then some handsome young jades among them: the sluts have very often white teeth and black eyes.'

Sir Roger observing that I listened with great attention to his account of a people who were so intirely new to me, told me, that, if I would, they should tell us our fortunes. As I was very well pleased with the knight's proposal, we rid up and communicated our hands to them. A Cassandra of the crew, after having examined my lines very diligently, told me, that I loved a pretty maid in a cor-

ner, that I was a good woman's man, with some other particulars which I do not think proper to relate. My friend Sir Roger alighted from his horse, and exposing his palm to two or three that stood by him, they crumpled it into all shapes, and diligently scanned every wrinkle that could be made in it; when one of them, who was older and more sunburnt than the rest, told him, that he had a widow in his line of life. Upon which the knight cried, 'Go, go, you are an idle baggage;' and at the same time smiled upon me. The gipsy finding he was not displeased in his heart, told him after a farther enquiry into his hand, that his true-love was constant, and that she should dream of him to-night. My old friend cried pish, and bid her go on. The gipsy told him that he was a batchelor, but would not be so long; and that he was dearer to somebody than he thought. The knight still repeated, 'She was an idle baggage,' and bid her go on. 'Ah, master,' says the gipsy, 'that roguish leer of yours makes a pretty woman's heart ache; you have not that simper about the month for nothing.'—The uncouth gibberish with which all this was uttered, like the darkness of an oracle, made us the more attentive to it. To be short, the knight left the money with her that he had crossed her hand with, and got up again on his horse.

As we were riding away, Sir Roger told me, that he knew several sensible people who believed these gipsies now and then foretold very strange things; and for half an hour together appeared more jocund than ordinary. In the height of this good-humour, meeting a common beggar upon the road, who was no conjurer, as he went to relieve him he found his pocket was picked: that being a kind of palmistry at which this race of vermin are very dextrous.

I might here entertain my reader with historical

remarks on this idle profligate people, who infest all the countries of Europe, and live in the midst of governments in a kind of commonwealth by themselves. But instead of entering into observations of this nature, I shall fill the remaining part of my paper with a story which is still fresh in Holland, and was printed in one of our monthly accounts about twenty years ago. 'As the *trekschuyt*, or hackney-boat, which carries passengers from Leyden to Amsterdam, was putting off, a boy running along the side of the canal desired to be taken in: which the master of the boat refused, because the lad had not quite money enough to pay the usual fare*. An eminent merchant being pleased with the looks of the boy, and secretly touched with compassion towards him, paid the money for him, and ordered him to be taken on board. Upon talking with him afterwards, he found that he could speak readily in three or four languages, and learned upon farther examination that he had been stolen away when he was a child by a gipsy, and had rambled ever since with a gang of those strollers up and down several parts of Europe. It happened that the merchant, whose heart seems to have inclined towards the boy by a secret kind of instinct, had himself lost a child some years before. The parents, after a long search for him, gave him for drowned in one of the canals with which that country abounds; and the mother was so afflicted at the loss of a fine boy, who was her only son, that she died for grief of it. Upon laying together all particulars, and examining the several moles and marks by which the mother used to describe the child when he was first missing, the boy proved to be the son of the merchant, whose heart had so unaccountably melted at the sight of him. The lad was very well pleased

* Hardly more than three-pence.

to find a father who was so rich, and likely to leave him a good estate: the father on the other hand was not a little delighted to see a son return to him, whom he had given for lost, with such a strength of constitution, sharpness of understanding, and skill in languages.' Here the printed story leaves off; but if I may give credit to reports, our linguist having received such extraordinary rudiments towards a good education, was afterwards trained up in every thing that becomes a gentleman; wearing off by little and little all the vicious habits and practices that he had been used to in the course of his peregrinations. Nay, it is said, that he has since been employed in foreign courts upon national business, with great reputation to himself and honour to those who sent him, and that he has visited several countries as a public minister, in which he formerly wandered as a gipsy. C.

N° 131. TUESDAY, JULY 31, 1711.

——— *Ipsæ rursum concedite sylvæ.*
VIRG. Ecl. x. 63.

Once more ye woods, adieu.

It is usual for a man who loves country sports to preserve the game in his own grounds, and divert himself upon those that belong to his neighbour. My friend Sir Roger generally goes two or three miles from his house, and gets into the frontiers of his estate, before he beats about in search of a hare or partridge, on purpose to spare his own fields, where he is always sure of finding diversion, when the worst comes to the worst. By this means the breed about his house has time to increase and

multiply, besides that the sport is the more agreeable where the game is the harder to come at, and does not lie so thick as to produce any perplexity or confusion in the pursuit. For these reasons the country gentleman, like the fox, seldom preys near his own home.

In the same manner I have made a month's excursion out of the town, which is the great field of game for sportsmen of my species, to try my fortune in the country, where I have started several subjects, and hunted them down, with some pleasure to myself, and I hope to others. I am here forced to use a great deal of diligence before I can spring any thing to my mind, whereas in town, whilst I am following one character, it is ten to one but I am crossed in my way by another, and put up such a variety of odd creatures in both sexes, that they foil the scent of one another, and puzzle the chase. My greatest difficulty in the country is to find sport, and in town to choose it. In the mean time, as I have given a whole month's rest to the cities of London and Westminster, I promise myself abundance of new game upon my return thither.

It is indeed high time for me to leave the country, since I find the whole neighbourhood begin to grow very inquisitive after my name and character; my love of solitude, taciturnity, and particular way of life, having raised a great curiosity in all these parts.

The notions which have been framed of me are various; some look upon me as very proud, some as very modest, and some as very melancholy. Will Wimble, as my friend the butler tells me, observing me very much alone, and extremely silent when I am in company, is afraid I have killed a man. The country people seem to suspect me for a conjurer; and some of them hearing of the visit which I made to Moll White, will needs have it that Sir Roger has

brought down a cunning man with him, to cure the old woman, and free the country from her charms. So that the character which I go under in part of the neighbourhood, is what they here call a White Witch.

A justice of peace, who lives about five miles off, and is not of Sir Roger's party, has it seems said twice or thrice at his table, that he wishes Sir Roger does not harbour a Jesuit in his house, and that he thinks the gentlemen of the country would do very well to make me give some account of myself.

On the other side, some of Sir Roger's friends are afraid the old knight is imposed upon by a designing fellow, and as they have heard that he converses very promiscuously when he is in town, do not know but he has brought down with him some discarded Whig, that is sullen, and says nothing because he is out of place.

Such is the variety of opinions which are here entertained of me, so that I pass among some for a disaffected person, and among others for a popish priest; among some for a wizard, and among others for a murderer; and all this for no other reason that I can imagine, but because I do not hoot, and halloo, and make a noise. It is true, my friend Sir Roger tells them,—'That it is my way,' and that I am only a philosopher; but this will not satisfy them. They think there is more in me than he discovers, and that I do not hold my tongue for nothing.

For these and other reasons I shall set out for London to-morrow, having found by experience that the country is not a place for a person of my temper, who does not love jollity, and what they call good neighbourhood. A man that is out of humour when an unexpected guest breaks in upon him, and does not care for sacrificing an afternoon to every chance-comer, that will be the master of his own time, and the pursuer of his own inclinations, makes but a very unso-

ciable figure in this kind of life. I shall therefore retire into the town, if I may make use of that phrase, and get into the crowd again as fast as I can, in order to be alone. I can there raise what speculations I please upon others without being observed myself, and at the same time enjoy all the advantages of company, with all the privileges of solitude. In the mean while, to finish the month, and conclude these my rural speculations, I shall here insert a letter from my friend Will Honeycomb, who has not lived a month for these forty years out of the smoke of London, and rallies me after his way upon my country life.

'DEAR SPEC,

'I SUPPOSE this letter will find thee picking of daisies, or smelling to a lock of hay, or passing away thy time in some innocent country diversion of the like nature. I have however orders from the club to summon thee up to town, being all of us cursedly afraid thou wilt not be able to relish our company, after thy conversations with Moll White, and Will Wimble. Pr'ythee do not send us up any more stories of a cock and a bull, nor frighten the town with spirits and witches. Thy speculations begin to smell confoundedly of woods and meadows. If thou dost not come up quickly, we shall conclude that thou art in love with one of Sir Roger's dairy-maids. Service to the knight. Sir Andrew is grown the cock of the club since he left us, and if he does not return quickly will make every mother's son of us common-wealth's-men.

Dear Spec,
thine eternally,

C. WILL HONEYCOMB.'

END OF VOL. VII.

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